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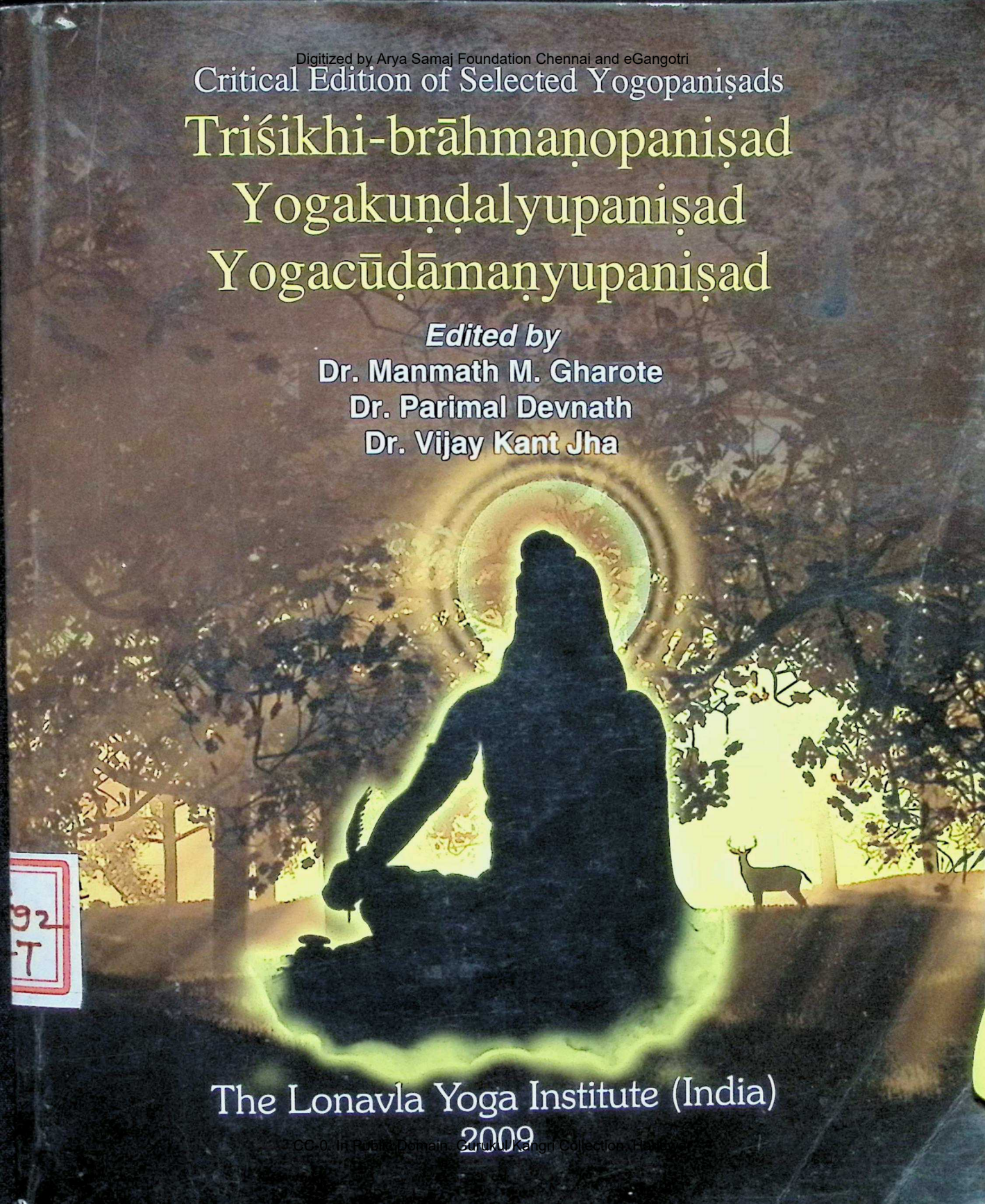
Critical Edition of Selected Yogopaniṣads

Triśikhi-brāhmaṇopaniṣad
Yogakuṇḍalyupaniṣad
Yogacūḍāmaṇyupaniṣad

Edited by
Dr. Manmath M. Gharote
Dr. Parimal Devnath
Dr. Vijay Kant Jha



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Yogakuṇḍalyupaniṣad
Yogacūḍāmaṇyupaniṣad
त्रिशिखिब्राह्मणोपनिषद्
योगकुण्डल्युपनिषद्
योगचूडामण्युपनिषद्

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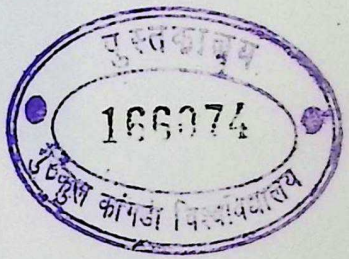

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First Edition, 2009

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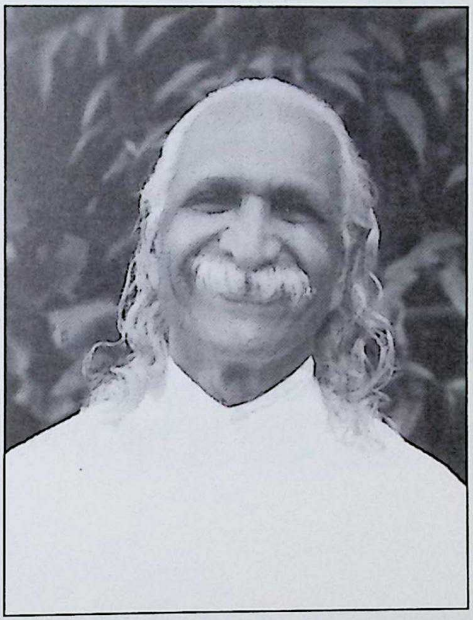

Swami Kuvalayananda-ji

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कामतोऽकामतो वापि यत्करोमि शुभाशुभम्
तत्सर्वं त्वयि सन्न्यस्तं त्वत्प्रयुक्तः करोम्यहम्
नाहं कर्त्ता सर्वमेतद् नाथैव कुरुते यथा

O Supreme Lord!
I surrender all that is good or bad
that I do out of lure or otherwise at your feet.
I do being propelled by you alone.
I
am actually not the doer
since it all is done by you, O My Lord!!

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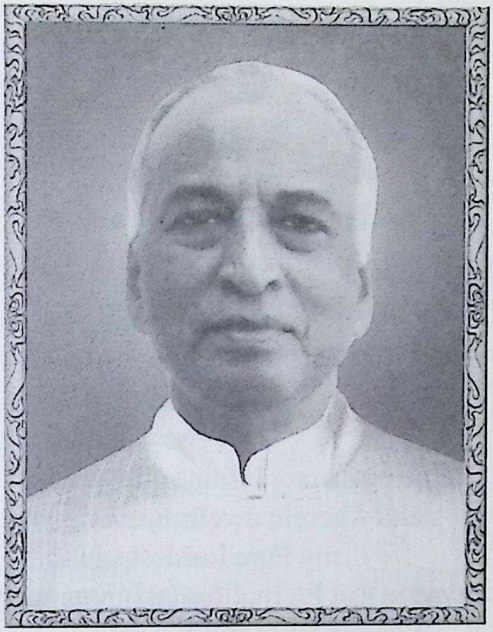

Dr. M. L. Gharote
(21.05.1931--17.01.2005)

Dedicated with profound respect to
Dr. M. L. Gharote
who beacons the light of
Research in Traditional Yoga

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यत्र ज्योतिरजसं यस्मिंल्लोके स्वर्हितम्
तस्मिन् मां धेहि पवमानामृते लोके अक्षिते
यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते
कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधि

-- Rgveda-9.113.7,11

Wherein shines infinite effulgence
and wherein dwells heaven,
my Pure Lord!
place me in that Eternality and Immortality!!
Wherein Bliss and Joy prevail
and wherein all desires are fulfilled,
in that loka,
my Lord!
grace me Immortality!!

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Publisher's Note

I am extremely happy to offer one more of our research publications to the hands of the Yoga readers. This publication contains three selected Yoga-Upaniṣads --Triśikhi-brāhmaṇopaniṣad, Yogakuṇḍalyupaniṣad and Yogacūḍāmaṇyupaniṣad which are critically edited alongwith their two available commentaries-- Vivaraṇa and Bhāṣya.

A collection of twenty Yogopaniṣads was first published by Adyar Library, Madras, in the year of 1920. This publication was containing only the original text and one commentary written by Upaniṣad-brahmayogi. A simple English translation of the text of Yogopaniṣads was published separately in the year of 1952.

Yogopaniṣads are very rich and diverse in quality. Most of these texts supply unique practice techniques which are, though on the lines of those presented in available Hathayoga texts, strikingly profound in content and meaning. Thus, a serious practitioner is highly motivated to undertake the practice for achieving success. As an institute dedicated to the literary research in Yoga, we have decided to critically edit and publish all the twenty Yogopaniṣads alongwith as many commentaries as may be available on them, in a phased manner, with an objective to serve by reviving the tradition of Yoga.

It seems preordained that we offer our quality services to Yoga literature and we therefore wish to do so with the kind blessings of the Supreme Providence. We expect only good wishes from our valued readers.

-- Dr. Manmath M. Gharote

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Scheme of Transliteration

(Letters, their sounds and description of these sounds)

Simple Vowels—

ॐ	*om*		like	o	in	home
अ	*a*	,,	a	,,		but
आ	*ā*	,,	a	,,		far
इ	*i*	,,	i	,,		pin
ई	*ī*	,,	ee	,,		feel
उ	*u*	,,	u	,,		fulsome
ऊ	*ū*	,,	oo	,,		wool
ऋ	*ṛ*	,,	r	,,		German

Dipthongs—

ए	*e*	,,	a	,,	fate
ऐ	*ai*	,,	ai	,,	aisle (but not drawled out)
ओ	*o*	,,	o	,,	over
औ	*au*	,,	ou	,,	ounce (but not drawled out)

Gutturals—

क	*k*	,,	k	,,	kill
ख	*kh*	,,	kh	,,	ink-horn
ग	*g*	,,	g	,,	girl
घ	*gh*	,,	gh	,,	long-house
ङ	*ṅ*	,,	n	,,	king or ink

Palatals—

च	*c*	,,	ca	,,	church
छ	*ch*	,,	like the sound in Churchill		
ज	*j*	,,	j	in	join
झ	*jh*	,,	palatal 'z' in azure		
ञ	*ñ*	,,	n	in	pinch

Cerebrals—

ट	*ṭ*	,,	t	,,	tub
ठ	*ṭh*	,,	th	,,	pot-house
ड	*ḍ*	,,	dh	,,	dog
ढ	*ḍh*	,,	dh	,,	mad-house
ण	*ṇ*	,,	n	,,	splinter or and

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Dentals—					
त	*t*	,,	dental 't' as in 'thin' or like the French 'T'		
थ	*th*	,,	th	in	thunder
द	*d*	,,	th	,,	then
ध	*dh*	,,	th	,,	this
न	*n*	,,	n	,,	no
Labials—					
प	*p*	,,	p	,,	paw
फ	*ph*	,,	ph	,,	top-heavy or gh in laugh
ब	*b*	,,	b	,,	balm
भ	*bh*	,,	bh	,,	hob-house
म	*m*	,,	m	,,	mat
Semi-vowels—					
य	*y*	,,	y	,,	yawn
र	*r*	,,	r	,,	rub
ल	*l*	,,	l	,,	lo
व	*v*	,,	w	,,	wane
Spirants—					
श	*ś*	,,	r	sh	ashes
ष	*ṣ*	,,	a strong lingual with rounded lips		
स	*s*	,,	s	,,	sun
Aspirate—					
ह	*h*	,,	h	h	hum

Nasalised म् as in संयम (*saṃyama*) —*ṃ*

visarga— — — — — — — — — — — — —*ḥ*

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Upaniṣads

The Supreme wisdom of highly illustrious Ṛṣis and Munis[1] of the ancient times as documented in the Vedas, Brāhmaṇas and Āraṇyakas find philosophical and spiritual culmination in the Upaniṣadika literature. Upaniṣads, especially the ancient ones which are relatively précised in their content, have always inspired and stimulated the mind of eastern and western scholars equally for many centuries.

The word 'upa-ni-ṣad' has been derived from the root 'ṣad' (meaning to shatter, or attain, or to destroy or to sit nearby) by adding two prefixes 'upa' and 'ni' to the root ṣad. Ādi-śaṅkara defines the word in his commentary on Kaṭha-upaniṣad –I.1 in the following words—

— 'Those who aspire for liberation, decidedly become averse to sensual pleasure in present as well as future lives. They resort to wisdom and practice with all devotion. They attain Supreme Brahma'.[2]

Ādi-śaṅkara explains the term in the introduction to Taittirīya-upaniṣad, wherein he says—

—'Upaniṣad means knowledge. It frees one from the miseries of life in the form of taking birth, decay and death etc. Also it establishes one in the highest good. A book that delivers such a knowledge is also so called'.[3]

The word Upaniṣad primarily means the book of knowledge or philosophy. Upaniṣad stands for Vedānta which literally means end of the

---

1. Deussen in his 'The philosophy of the Upaniṣads' (translated by A. S. Geden, Edinburgh, 2006) pays a glowing tribute to the sages of the Upaniṣads in the following eloquent passage— It was here that for the first time the original thinkers of the Upaniṣads, to their immortal honour, found it (key) when they recognized our Ātmā, our inmost individual being, as the Brahma, the inmost being of universal nature and of all her phenomena (p.40).

2. उपनिषच्छब्देन च व्याचिख्यासितग्रन्थप्रतिपाद्यवेद्यवस्तुविषया विद्योच्यते । ये मुमुक्षवो —— विद्योपनिषदित्युच्यते ।

3. उपनिषदिति विद्योच्यते । तत्सेविनां गर्भजन्मजरादिनिशातनात्तदवसादनाद्वा, ब्रह्मणो वोपनिगमयितृत्वात्, उपनिषण्णं वास्यां परं श्रेय इति । तदर्थत्वात् ग्रन्थोऽप्युपनिषत् ।

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process of knowing. Upaniṣads are called rahasya that means mystery that contains secrets of life. One qualifies to have an access to this group of literature only under the guidance of a master.

It also means the exposition of the knowledge of Reality and the scriptures by that name.

Upaniṣad means to sit down at the feet of a spiritual master to listen to his words which offer secret knowledge given in this manner. It also means setting aside ignorance by revealing the knowledge of the Supreme Self. They mainly aim at exposition of the secret meaning of the Vedas. They are mainly regarded as the source books for Vedānta and sometimes also for Sāṃkhya.[1]

The oldest Upaniṣads were written in prose order using a very archaic language. These earliest texts carry a mysterious but forceful expression on the mind of the reader. Many of the later Upaniṣads are in verses.

Source of Upaniṣads —

Vaidika literature is divided in two major groups, namely, Mantra and Brāhmaṇa. Mantras or Saṃhitās delineate the super-sensuous secrets of phenomenal creation which we could have never known except through this set of literature. The Brāhmaṇas are explanatory books of the former. Therefore this later set of texts are subsidiary to the Saṃhitās. Both the group of literature are considered to be equally authoritative.

Mantras are divided in three categories, namely, Ṛk, Yajus and Sāma which are compiled in four books of Vedas. Some parts of the Brāhmaṇas were supposed to be taught in the forests to special pupils. This is called Āraṇyaka. The Aupaniṣadika literature forms the last portion of this Āraṇyaka.

---

1. Max Muller in his introduction to the Upaniṣads, says, "The history and the genius of the Saṅskṛta language leave little doubt that Upaniṣad meant originally session, particularly a session consisting of pupils, assembled at a respectful distance round their teacher (Translation of the Upaniṣads, SBE, vol.I,p.lxxxi).

Deussen points out that the word means 'secret' or 'secret instruction' and this is borne out by many of the passages of the Upaniṣads themselves (Deussen—Philosophy of the Upaniṣads, p.10-15).

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Moreover, the Vedas are of two classes—karmakāṇḍa (ritualistic) and jñānakāṇḍa (delivering wisdom) . Upaniṣads are of the later group.

Number of Upaniṣads and their period—

The Vedas are four, namely, Ṛk, Yajus, Sāma and Atharva. The Yajurveda is made up of two parts— śukla and kṛṣṇa. To these Vedas are ascribed several branches or śākhās number of which is as follows— Ṛgveda—21, Yajurveda—109, Sāmaveda—1000 and Atharvaveda—50 (According to some scholars there are 114 Upaniṣads belonging to this category). These śākhās are said to contain one Upaniṣad each. Total number of the Upaniṣads thus comes to 1180. But at present times all these are not available.

We come across roughly 200 to 250 texts under the name of Upaniṣads (several of these Upaniṣads are doubled up due to division of pūrva and uttara—such as Rāmottara and Rāmapūrva etc.). It is almost impossible to find a fixed number of these texts since new names are being addeded with search of manuscripts.

Moreover, due to the vast expanse of the Vaidika literature and its various branches, long history and several cataclysmic attack perpetrated upon the Vaidiķa literature, it is very difficult to ascertain the exact number and groups of the Aupaniṣadika literature. The only exception having been Īśāvāsyopaniṣad which forms the last chapter of Śukla Yajurveda.

Muktika-upaniṣad, which is a medieval Upaniṣad, is the first book that not only lists the then available Upaniṣads but also groups them in various categories. First chapter gives a list of the Upaniṣads. Number of Upaniṣads it cites is one-hundred-and-eight which are grouped in the following manner—

Īśāvāsya, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, Bṛhadāraṇyaka, Brahma, Kaivalya, Jābāla, Śvetāśvatara, Haṃsa, Āruṇi, Garbha, Nārāyaṇa, Paramahaṃsa, Amṛtabindu, Amṛtanāda, Atharvaśīras, Atharvaśikhā, Maitrāyaṇī. Kauśītaki, Bṛhajjābāla, Nṛsiṃhatāpanī, Kālāgnirudra, Maitreyī, Subāla, Kṣurika, Mantrikā, Sarvasāra, Nirālamba, Śukarahasya, Vajrasūcikā, Tejobindu, Nādabindu, Dhyānabindu, Brahmavidyā, Yogatattva, Atmaprabodha, Nāradaparivrājaka, Triśikhībrāhmaṇa, Sītā, Yogacūḍāmaṇi, Nirvāṇa, Maṇḍalabrāhmaṇa, Dakṣiṇāmūrti, Śarabha, Skanda, Mahānārāyaṇa, Advayatāraka, Rāmarahasya, Rāmatāpanī,

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Vāsudeva, Mudgala, Śāṇḍilya, Paiṅgala, Bhikṣu, Mahat, Śārīraka, Yogaśikha, Turīyātīta, Sannyāsa, Parama-haṃsaparivrājaka, Akṣamālika, Avyakta, Ekākṣara, Annapūrṇā, Sūrya, Akṣi, Adhyātma, Kuṇḍikā, Sāvitrī, Ātma, Pāśupata, Parabrahma, Avadhūta, Tripurātapana, Devī, Tripurā, Kaṭha(rudra), Bhāvanā, Hṛdaya, Yogakuṇḍalinī, Bhasmajābāla, Rudrākṣajābāla, Gaṇapati, Darśana, Tārasāra, Mahāvākya, Pañcabrahma, Prāṇāgnihotra, Gopālatapana, Kṛṣṇa, Yājñavalkya, Varāha, Śāṭhyāyanī, Hayagrīva, Dattātreya, Gāruḍa, Kalisantaraṇa, Jābāli, Saubhāgya, Sarasvatīrahasya, Bahvṛca and Muktikā.

Muktika-upaniṣad classifies them under different Vedas as follows—

(I) **Ṛg-veda** (10 Upaniṣads)— Aitareya, Kauśītaki, Nādabindu, Ātmaprabodha. Nirvāṇa, Mudgala, Akṣhamālikā, Tripurā, Saubhāgya and Bahvṛca.

(IIa) **Śukla-yajur-veda** (19 Upaniṣads)— Īśāvāsya, Bṛhadāraṇyaka, Jābāla, Haṃsa, Paramahaṃsa, Subāla, Mantrikā, Nirālaṃba, **Triśikhībrāhmaṇa**, Maṇḍalabrāhmaṇa, Advayatāraka, Paiṅgala, Bhikṣu, Turīyātīta, Adhyātma, Tārasāra, Yājñavalkya, Śāṭyāyanī, and Muktikā.

(IIb) **Kṛṣṇa-yajur-veda** (32 Upaniṣads)— Kaṭhavallī, Taittirīya, Brahma, Kaivalya, Śvetāśvatara, Garbha, Nārāyaṇa, Amṛtabindu, Amṛtanāda, Kālāgnirudra, Kṣurikā, Sarvasāra, Śukarahasya, Tejobindu, Dhyānabindu, Brahmavidyā, Yogatattva, Dakṣiṇāmūrti, Skanda, Śārīraka, Yogaśikhā, Ekākṣara, Akṣi, Avadhūta, Kaṭharudra, Hṛdaya, **Yogakuṇḍalinī**, Pañcabrahma, Prāṇāgnihotra, Varāha, Kalisantaraṇa and Sarasvatīrahasya.

(III) **Sāmaveda** (16 upaniṣads)— Kena, Chāndogya, Aruṇi, Maitrāyaṇī, Maitreyī, Vajrasūcikā, **Yogacūḍāmaṇi**, Vāsudeva, Mahat, Sannyāsa, Vajra, Kuṇḍika, Sāvitrī, Rudrākṣajābāla, Darśana and Jābāli.

(IV) **Atharvaveda** (31 Upaniṣads)— Prāṇa, Muṇḍaka, Māṇḍūkya, Atharvaśiras, Atharvaśikhā, Bṛhajjābāla, Nṛsiṃhatāpanī, Nāradaparivrājaka, Sītā, Śarabha, Mahānārāyaṇa, Rāmarahasya, Rāmatāpanī, Śāṇḍilya, Paramahaṃ

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saparivrājaka, Annapūrṇā, Sūrya, Ātma, Pāśupata, Parabrahma, Tripurātapana, Devī, Bhāvanā, Brahmajābāla, Gaṇapati, Mahāvākya, Gopālatapana, Kṛṣṇa, Hayagrīva, Dattātreya and Gāruḍa.

(Later on 72 additional Upaniṣads are also published thus making the total number to 180).

"Each one of 108 Upaniṣads as listed above do not enjoy equal status and importance. A larger number of these Upaniṣads has been written much later or in the medieval age of the history. Most of these Upaniṣads of this list are products of last two to three hundred years" — (History of Indian Phylosophy, Part II, pp.87, by Belvelkar and Ranade).

Validity of this statement can be questioned. In the following paras we shall see that Narāyaṇa who hailed in the 14th century AD wrote commentaries on 108 Upaniṣads.

'Upaniṣadvākya Mahākośaḥ' by Śrī Gajānana Śaṃbhu Sādhale published by Chaukhamba Vidyabhavan, Varanasi, 1996, takes citations covering 239 Upaniṣads.

We can tentatively group the Upaniṣads into three broad groups according to their time of revealation.[1]

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1. Winternitz groups the Upaniṣads into four periods. First group comprises of Bṛhadaraṇyaka, Chāndogya, Taittirīya, Aitareya, Kauśītaki, and Kena. Second group includes Kāṭhaka, Īśā, Śvetāśvatara, Muṇḍaka, Mahānārāyaṇa. Third group has Praśna, Matrāyaṇī and Māṇḍukya. He includes all other Upaniṣads in the fourth group.

Deussen has also grouped the Upaniṣads in four chronological orders which are as under—

i) Ancient prose Upaniṣads— Bṛhadāraṇyaka, Chāndogya, Taittirīya, Aitareya, Kauśītaki, and Kena or Talavakāra.

ii) Early Metrical Upaniṣads— Kāṭhaka or Kaṭha, Īśa or Īśāvāsya, Śvetāśvatara, Mahānārāyaṇa.

iii) Later Prose Upaniṣads—Praśna, Maitrāyaṇī or Maitri, Māṇḍukya.

iv) Ātharvaṇa Upaniṣads— a) Saṃnyāsa Upaniṣads, b) Yoga Upaniṣads, c) Sāmānya Vedānta, d) Śaiva Upaniṣads, e) Vaiṣṇava Upaniṣads, f) Śākta and minor sectarian Upaniṣads.

It is another matter that this classification is not accepteable especially inclusion of Mahānārāyaṇa and Kauśītaki among ancient ones.

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i. Ancient, ii. Medieval and iii. Recent Upaniṣads.

i. **Ancient or Principal Upaniṣads—**

This group includes those Upaniṣads on which Ādi-śaṅkara has written commentaries and also those which have been cited by him in these commentaries.

(While deciding the authenticity of the Upaniṣads the standard and widely accepted method is to turn to word of Ādi-śaṅkara). He has written commentaries on eleven of these Upaniṣads although he has cited references from about half a dozen other Upaniṣads.

The Upaniṣads Ādi-śaṅkara has commented on are—Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, Bṛhadāraṇyaka and Nṛsiṃhapūrvatāpinī Upaniṣad.[1] (The commentary on Śvetāśvatara Upaniṣad may be discarded on textual evidence as the same is not penned by Ādi-śaṅkara).[2]

Śrī Śaṅkara has written two different commentaries on Kena Upaniṣad of which one is known as Pada Bhāṣya (word by word commentary) and the other Vākya Bhāṣya (sentence by sentence commentary). Śrī Śaṅkara has commented on Māṇḍūkyopaniṣad along with the Gauḍapāda Kārikā on the same Upaniṣad.

There are Śaṅkara Bhāṣyas available on Nṛsiṃhatāpinī, Śvetāśvatara and Kauṣitakī Upaniṣads also. However, many scholars are hesitant on ascribing them to Śrī Śaṅkara.

Earlest or Principal Upaniṣads might have been written before 500 BC, but later on a large number of Upaniṣads were written till Mohameddan era.

It is difficult to ascertain an exact period when the ancient and authentic Upaniṣads have been written since there is a severe dearth in evidence to prove

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1. In a stray śloka ten ancient or principal Upaniṣads are named as—
ईश-केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरि ।
ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा ॥

2. Deussen thinks that Kauśītaki is an earliest text. Max Muller and Schroeder consider Maitrāyaṇī to be of an earlier date but Deussen says that it is a comparatively later work.

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so. A probable time of these Upaniṣads has been variously hunched by the orientalists on the basis of the external evidences.

Time of the authentic Upaniṣads should be prior to the six classic Darśanas. Tenets of the Upaniṣads have been presented in the Darśanas giving them a philosophical colour.

ii. **Medieval Upaniṣads** —

In this group we may name those 108 Upaniṣads (excluding 13 Ancient ones) on which Nārāyaṇa and Śaṅkarānanda, who hailed in 14th century AD, has written commentary named Dīpikā (32 of these are published by Ānadāśrama, Pune, 1925).[1]

It can be concluded that these 108 Upaniṣads existed at the time of Śaṅkarānanda that is 14th century AD.

iii. **Recent Upaniṣads**—

All other Upaniṣads excluded from these two groups can be said to be of recent times which have come into esixtence during last 300 to 400 years or more precisely after 14th century.

There is a collection of 188 Upaniṣads published by Motilal Banarasidass (1970) which is edited by Prof. J. L. Shastri. From among these 188, excluding 108, others may be put in the category of recent Upaniṣads. This collection is divided into two parts. First part has 120 Upaniṣads while Second Part has 68

1. 1, Atharvaśikha, 2. Atharvaśira, 3. Amṛtanāda, 4. Amṛtabindu, 5. Ātma, 6. Āruṇeyī, 7. Kaivalya, 8. Kauṣītakī, 9. Kṣurika, 10. Garbha. 11. Gopālapūrvatāpinī, 12. Gopālottaratāpanī, 13. Cūlika, 14. Jābāla, 15. Tejobindud, 16. Dhyānabindu, 17. Nādabindu, 18. Nīlarudra, 19. Paramahaṃsa, 20. Piṇḍa, 21. Prāṇāgnihotra, 22. Brahma, 23. Brahmabindu, 24. Brahmavidyā, 25. Maitryī, 26. Yogatatva, 27. Yogaśikhā, 28. Rāmapūrvatāpanī, 29. Rāmottaratāpanī, 30. Saṃnyāsa, 31. Sarva, 32. Haṃsa.

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Upaniṣads, which are again sub-divided into five headings such as Yoga, Vedānta, Vaiṣṇava[1], Śaiva and Śākta[2].

The later Upaniṣads mostly deal with the subject- matters of the earlier Upaniṣads.

It is pertinent to note here that as regards their content and method of presentation, later Upaniṣads differ from their ancient counterparts. Medieval Upaniṣads lay stress upon practice of Yoga, asceticism, cult of Śiva, Viṣṇu, understanding of human anatomy etc. Ancient Upaniṣads deal prominently in Tatvajñāna. Thus some of these are grouped according to their subject such as Śaiva, Śākta, Yoga and Vaiṣṇava schools.

Recent Upaniṣads also may be roughly classified as— Vaiṣṇava Upaniṣads (34), Saura (5), Śaiva (27), Śākta (27), Gāṇapatya (4), **Yoga (22)**, Saṃnyāsa (20) and Vedānta (41).

Larger number of Upaniṣads were composed in the medieval ages by the overenthusiastic scholars and pundits. Composition of **Allopaniṣad** provides a glaring example to prove this point which was most evidently a work undertaken under the dictum of Moghul emperor Akbar (1542—1605 AD). This proves that the Upaniṣads acclaimed great respect in the then society and it was but normal to develop a tendency to imitate the Aupaniṣadika writings by following the archaic Aupaniṣadika language of Saṅskṛta.

A collection of fifty Upaniṣads was translated by Dara Shikoh (1615—1659) the brother of Aurangazeb while staying in his palace Manjile Nigambodh (or Nigambodhbhavan) in the year of 1657. This translated collection of Upaniṣads is called 'Sirri Akbar' (meaning the Great Secret Wisdom). This is

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1. **Vaiṣṇava Upaniṣads** are —

Avyaktopaniṣad or Avyakta-nṛsiṃhopaniṣad, Kalīsantaraṇopaniṣad, Kṛṣṇopaniṣad, Garuḍopaniṣad, Gopālatāpinī Upaniṣad, Gopālottaratāpinī Upaniṣad, Tārāsāropaniṣad, Tripād-vibhūti-mahānārāyaṇopaniṣad, Dattātreyopaniṣad, Nārāyaṇopaniṣad, Nṛsiṃhatāpinī Upaniṣad, Nṛsiṃ hottaratāpinī Upaniṣad, Rāmatāpinī Upaniṣad, Rāmottaratāpinī Upaniṣad, Rāmarahasya Upaniṣad and Vāsudevopaniṣad.

2. In Śāktopaniṣada edited with the commentary of Upaniṣadbrahmayogi by Pt. A. Mahadevashastri, Adyar, 1925, are printed Tripurā, Tripurātāpinī, Devī, Bahvṛca, Bhāvanā, Sarasvatīrahasya, Sītā, Saubhāgyalakṣmī.

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perhaps one of the brightest of examples to prove universal appeal of the Upaniṣads which touches even a hardcore, staunch fundamentalist and an alien mindset.[1]

A number of the medieval Upaniṣads have been found to be in the form of commentaries on ancient Upaniṣads. For example, Yogacūḍāmaṇi-upaniṣad provides an exhaustive description of four states of consciousness and also their practical application which is appearing in Māṇḍūkyopaniṣad in a nut shell. The same is also evident in case of Śrīvidyātārakopaniṣad.

Modern Aupaniṣadika literature—

There are several publications on ancient Upaniṣads and their commentaries in many modern languages authored by reputed savants – both

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1. How the Upaniṣads came into the hands of the European scholars and consequently spread in Europe makes an interesting story. **Dara Shikoh,** the eldest son of Shah Jahan, heard of the Upaniṣads while he was staying in Kashmir in the year of 1640. He engaged several scholars from Benares by inviting them to Delhi. They were given the task of translating them into Persian. In 1775 Anquetil Duperron, who was the discoverer of Zend-Avesta, received a manuscript of this Persian translation of the Upaniṣads from his friend Le Gentil. Le Gentil was a French resident in Faizabad at the court of Shuja-uddaulah. Anquetil translated all this into Latin and this was published in the year of 1801-1802. This was read by **Schopenhauer** and he was highly impressed. This had great influence on the very thought and all future course of his philosophical ideals.

He wrote in the preface of his ***Welt als Wille und Vorstelluge***—

"And if, indeed, in addition to this he is a partaker of the benefit conferred by the Vedas, the access to which, opened to us through the Upaniṣads, is in my eyes the greatest advantage which this still young century enjoys over previous ones, — How does every line display its firm, definite and throughout harmonious meaning! From every sentence deep, original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit—In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Oupanikhat. It has been the solace of my life, it will be the solace of my death!" (translated by Haldane and Kemp-vol.I,pp.xii,xiii).

Through Schopenhauer the study of the Upaniṣads spread in Germany and subsequently to various parts of Europe.

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Indian and Western. These have contributed very well in understanding the teachnings of Upaniṣads by the interested people. Before these came into light, it was quite difficult to delve into the Aupaniṣadika teachings due to their being in olden Saṅskṛta language. Prominent among these works are —

'**Sixty Upaniṣads of the Vedas**' by P. Deussen, pub. by Motilal Banarasidass, Delhi, 1980. In this publication the celebrated scholar gives simple English translation of the Upaniṣads in gist form. Translation is followed up by a very short Introduction. There are also critical Notes given with a view to clarify certain issues.

Upaniṣads, a simple translation of the Principal Upaniṣads with suitable Notes has been done by Max Müller, a celebrated German Indologist. It forms a part of his well-known work Sacred Books of the East.

Interest in the study of the Upaniṣads gained momentum with sincere attempts made by **Ram Mohan Roy**. He translated the Upaniṣads in Bengali, Hindi and English and published them.

Central message of the Upaniṣads —

The central message of the Upaniṣads can be summerised in these words: there exists a world full of diversity, pain and suffering. But this is a fact existing only on the surface. Therefore, this superficial and apparent story should not mislead our conscience. This world cannot be the source of valid knowledge. Beneath this flimsy world of infinite diversity lies one unifying and changeless Truth knowledge of which is valid and therefore reliable. Thus the Aupaniṣadika sages ask : 'What is that by knowing which everything in this universe is known?'

The sages conceive this phenomenon under the name of Brahma (the greatest). Brahma is said to be Ultimate and Absolute cause of the universe. They declare that 'from this Brahma all beings have come into existence, through this Brahma alone all live and finally they merge in this Brahma'. Therefore, Brahma should be known to acquire the true knowledge of the (true nature of) universe and the Self. Just as by knowing a lump of clay all that is made of clay is known, so is the case with the knowledge of Brahma.

Wisdom of Brahma is the only means to overcome the superficial and painful nature of mundane life.

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Para and Apara Brahma—

Brahma of the Upaniṣads, however, is both personal (saguṇa—Apara Brahma) and impersonal (nirguṇa- Para Brahma).

As **personal** Brahma, attached to attributes, He is the lord of all, omniscient, the internal Ruler. He is the cause of all. From Him indeed all beings proceed and in Him they return. Brahma is the controller of the world. He creates it, sustains it, and also dissolves it. He guides the destinies of the multitudes of beings. He rewards the good according to merits of the beings. He leads them to final emancipation. He punishes the wicked according to their karma. His body is the sum-total of all the universe. His mind is the aggregate of all minds.

As **impersonal** Brahma, who is without attributes or adjuncts, He remains unaffected by all changes that occur on the mundane plane. Though there are changes in the form of creation, sustenance and dissolution caused by Brahma Himself, these do not involve Brahma at all. He is compared with a magician who casts a spell of magic which actually does not affect Him.

The sages of the Upaniṣads found it necessary to conceive a concept of Brahma which is 'pure'. This they did with the purpose to establish a possibility of a state which is free from all changes and sufferings.

Oneness of Brahma and Ātmā—

(Para) Brahma in His impersonal status is devoid of attributes. He is the eternal Witness. He is said to be the ear of the ear, the mind of the mind, the vocal organ of the vocal organ, the vital force of the vital force, the eye of the eye. He is Eternal-Conscious-Bliss— saccidānanda. He is Knowledge Absolute. It should be born in the mind that these are not His attributes, which sometimes He may acquire but sometimes He may shun. But these are His very essence.

Brahma can be indicated by the negation of all attributes. 'It is neither gross nor minute, neither short nor long, neither redness nor moisture, neither shadow nor darkness, neither air nor ether, neither taste nor smell, unattached, non-luminous, without eyes or ears, without the vocal organ or mind, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is it eaten by anybody'. Upaniṣads declare—'neti neti', not this, not this. Brahma cannot be associated with any adjuncts whatsoever.

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Individual Self or Ātmā (particularly in the state of suṣupti) is said to be identical with this Impersonal Self or Brahma or Paramātmā. Sages say that 'these two birds (Ātmā and Brahma) of fanciful feathers perch on the same tree. These two are never separated or different. One of them (Ātmā) enjoys the fruits (consequences) of karma. The other one (Brahma) just witnesses without enjoying anything'.

(Seers of the Upaniṣads try to establish this underlying oneness of Ātmā with Brahma at this sublime state which they conceive to find a solution to the suffering and ever changing nature of life).

As regards the external duality, the sages declare that this duality is superficial and therefore is only apparent. It just appears so. It has no substance.

Spirituality in Upaniṣads —

There are a number of methods and practices recommended in the Upaniṣads for advancement on the path of spirituality. All these practices circumnavigate around one process of self-negation, i.e., one is expected to develop a state of highest degree of isolation. One is not associated with any adjuncts worth the name. This might reveal the true and pure nature of the Self which is free from all limitations. To successfully attain such a state one is suggested to develop spirit of vairāgya (renunciation). Vairāgya of highest order can be achieved through viveka that is power of discrimination. Viveka equips one with clarity of vision regarding what is permanent and what is transitory.

Sad-viveka-buddhi (discriminative discernment) can not be developed by the one who is impure, unwise and sluggish. To rise above these demerits one is recommended to turn the mind inwardly. Thus spirit of concentration (dhyāna) can be developed. A very heplful tool could be use of 'OM as a bow. Soul is like an arrow. Brahma is the target'.

To an aspirant of the Self, cultivation of six assets (virtues) are suggested— śama (pacification), dama (self-restraint), uparati (withdrawal), titīkṣā (forebearance), samādhāna (contentment) and śraddhā (trust). Additionally one should cherish a strong desire to know the Self.

Thus, self-restraintment and inquiry into the Self lead to internal poise. One starts seeing the Self in all and all in the Self.

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Divinity— Personal and Impersonal—

In the Bhagavad-Gita-XII.5 Śrī Kṛṣṇa states, "A devoutee faces great difficulty while setting his mind on the Absolute. Because the height of the Absolute is too high for the mortal mind to reach".

Personal or symbolic aspects of the divinity does not appeal to a philosophically bent mind of a devoutee, while the Impersonal appears to be merely an abstraction. That is the reason approach to the Impersonal through the personal aspects and symbols has been a very popular way in almost all spiritual practices.

Yoga has not been an exception to this. First chapter of Siddha-siddhānta-paddhati deals with this issue when it presents the theory of evolutionary process of creation descending from Anāmā or nameless. For convenience of understanding, it divides this process in two divisions— **accepting that both are essentially one and the same**— micro and macro.

Micro is considered as a true replica of the macro. Therefore, all the aspects of macro are to be found in micro. Through "Absolute', its will (Śakti) manifests as creation into Nijā, Parā, Aparā, Sukṣmā and Kuṇḍalinī. Though dormant, Kuṇḍalinī is responsible for performing all bodily activities of a human being. For spiritual progress, Yogīs would awaken this force by following various Yogic techniques.

Symbolism—

The process of the phenomenal creation and the underlying principles working in creation are mostly non-physical and therefore are abstract in nature. Such process is beyond the realm of the senses and ordinary mind. However, the sages through their intuitive wisdom could realize such principles and processes and to disseminate such wisdom, they narrated the same in words, often using complex style. Perhaps to express such a theme in a simple way would have been far more difficult and not easily graspable by the human mind. Human mind can easily grasp something 'uncommon' with the help of example and analogy rather than in plain narrative. For example, someone who has seen a cow can easily comprehend the description of a yak due to apparent similarly in most of the features of the two animals.

Similarly, to explain the complex phenomenon present in the creation, often appropriate symbols are used.

Senses have limited scope. Also human vision is coloured and human understanding circumscribed. Human mind tries to grasp things through the

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medium of time (Kāla), space (Deśa) and causation (Nimitta). Mind is bound by the domain of the finite, symbols, adjuncts— which might point to the Truth, though may not be able to express it truly and fully.

The Supreme Consciousness is one and undivided, but it has many aspects. It reveals and functions in myriads of ways, colours and forms. To grasp this in its entirety and glory by the human mind is not possible. Even to have a glimpse of the Divine, one needs the help of certain symbols— material, verbal or even mental— which maybe taken up one at a time or all together. It may be noted that the language of symbol is not the Reality. It is only an effort to remember the Divinity through association of some ideas.

A symbol refers to content or concept or an imagery which often is abstract and of high level which are generally spiritual 'experienced' by a seer or an auspicious feeling. Symbols are normally made use of in literature, or art works, which sometimes are used in mundane life also. Mind functions under lot of limitations. To 'grasp' that which can be 'felt' but can not be seen or heard— such a 'being' for example 'Brahma' may be contemplated upon in the 'form' of OM— as proposed by the Ṛṣis. In the system of Vedānta, Brahma is considered Sat-cit-ānanda— which are only symbolic expressions used for communicating a concept. In the literature of Upaniṣads symbol of a bird has been used to represent Ātmā.

There are minor or major symbols. For example, alphabets or the images are symbols. An alphabet or an image is a symbol of the sound or a name; a sound or a name, a symbol of thought; and even thought becomes a symbol of the 'Reality' which it tries to represent but only inadequately.

In the ancient Indian literature, lotus has been given a lofty status which symbolizes feminine creativity, energy, purity and compassion, prosperity, eternality, consciousness etc. In Mahānirvāṇa-tantra root of a lotus symbolizes Brahma, while its stalk or blossom is Māyā – the perceptible creation.

There is a long list of symbols used in Indian literature. To name a few—Praṇava (OM), Svastika, Padma (lotus), Kalaśa (water pitcher), dharma-cakra (wheel of Dharma), Naṭarāja (dancing form of Śiva), Śiva Liṅga (phallic symbol), Ardha-nārīśvara, Trimūrti, Gaja-lakṣmī, Sarasvatī (goddess of wisdom), light, Yogīśvara, Śeṣaśāyī, Bodhi-vṛkṣa, Aśvattha (holy fig tree), Dhvaja (flag) are some of the prominent ones.

Even in Tāntrika tradition, the Yantras are only symbolic but try to depict a more complex form of '**inner world**' of a human being.

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It is necessary to use symbols for expressing forces in creation and also one's own feelings. For example, lion symbolizes prowess, jackal stands for cunningness, white represents purity and virtuousness, sun represents God, whereas light means wisdom.

A mouse sitting under Lord Gaṇeśa represents fickleness of mind or a lion on which Goddess Durgā mounts, depicts a dangerous mixure of arrogance with a raging mind.

Declares Upaniṣads — Body is the temple of the Divine. Body is the image of the Universe, i.e. body is the micro form of the macro universe. Body is a miniature symbol of the Divinity. Therefore, divinity should be hiding in the body in some form or the other.

A common man would not be in a position to worship the 'Absolute'. Though it is the Absolute, it is expressed in all the creation and in the creation (including human beings) there are various powers or forces. These powers working in the nature and for the nature are given 'imaginary' names of gods and goddesses. These are also shown with their specific vehicles and weapons which are but their potentiality. (Similarly various forces and energies are functioning in the human body. These forces are named in various ways like Kuṇḍalinī, Prāṇa, Ādhāra etc.).

On the background of the above discussion, we can make an attempt to easily understand how various symbols used in the Yoga literature and also their meaning and the various physical forces they represent.

Yoga as found in the ancient Upaniṣads—

Some kind of traces of early or primitive Yoga can be found in the Vaidika Saṃhitās in the form of rituals and nature-worshipping coupled with animistic concepts under the influence of the surrounding cultures. However, holding of breath and certain exercises of the nature of āsana may be undertaken for expanding the capability of the psyche. These can also improve the inner intuitive strength along with practice of concentration. Commonly known spiritual practices are to be found somewhat dominating the early Aupaniṣadika literature (Bṛhadāraṇyakopaniṣad—IV.5.22 शान्तो दान्त उपरतस्तितिक्षुस्समाहितो भूत्वा). These may not be in a very systematic or well-organised style as is found in the later Aupaniṣadika and Haṭhayogika literature. This largely influenced the early religious and spiritual life. Though there was no technical word 'Yoga' coined and popularised at this time or before, it has enjoyed

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more of a hallow of a mystic practice in some advanced stage. With this metaphysical backing Yogic tenets gained broader significance. This did influence the practice with an objective of attaining absolute purification at all levels of body, mind and spirit through pure concentration etc. An ascetic life of homelessness, non-possession and transcendence to unite with Ātmā also dominantly featured in this list of practices. Thus the shaping up of the 'system of Yogic life' came into existence. It is of great interest to note that this kind of a trend was posing in contrast to the Vaidika rituals aimed at mundane pleasures in a major way.

There are places wherein occur a number of instances to make suggestions of upāsanā (upāsīta) of sun (udgītha) and mind having been named as Brahma (Bṛhadāraṇyakopaniṣad). Dhyāna, kratu (will power) and of tapas (tapasā Brahma—). This might mean a long trend of meditation or concentration on a particular object for spiritual evolution.

Such processes would involve subordinate process of purification of the body (kṣīṇadoṣa), purification of mind (viśuddha-satva) in addition to management of breath (prāṇāyāma) and senses. There are instances of referring to having faith, to conduct a moral and well-disciplined and harmonious life (see Praśnopaniṣad—tapasā brahmacaryeṇa śraddhayā).

We find Aupaniṣadika sages suggesting practice of application of wisdom in daily life (Muṇḍakopaniṣad—II.ii.7—vijñānena paripaśyanti, wherein vijñāna stands for intuitive {supra-sensuous} knowledge which alone can perceive or experience the Absolute).

For such experience to occur, one is suggested to resort to a solitary place, adopt a particular bodily posture (āsana), maintaining dietary regimen (yuktāhāra) and controlling breath as suggested process (prāṇāyāma) especially in the following ślokas of Śvetāśvataropaniṣad—

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ॥ —ii.4.
त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयावहानि ।
प्राणान्प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ॥ —ii.8-9.

Analogy of bow and chariot—

Muṇḍakopaniṣad-II.ii.3-7 describes the technique with the help of an analogy wherein one is supposed to aim at Ātmā with the bow of the wisdom

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of Upaniṣads. Praṇava is like the bow, Ātmā is the arrow and Brahma is the aim of that Ātmā.

Likewise in the quotation cited above, Śvetāśvataropaniṣad also makes use of the analogy of Brahma as a boat to cross over the frightful ocean of life.

Kaṭhopaniṣad-III.3 uses another analogy to establish relationship among various faculties of the Self. – 'Know that Ātmā is the owner of the chariot, body is the chariot, buddhi is like the (sārathi) charioteer, while mind is like the reins. Senses are horses while (sense) objects are the paths'.

We mention below some of the prominent concepts, practices and techniques as are found scatterd in the ancient Upaniṣads—

i. Pratyāhāra—

According to Kaṭhopaniṣad-I.ii.12 Yoga was designated as adhyātma Yoga—Yoga of spiritual and intuitive evolution and realization of the Self. This results in transcending all dualities in the form of happiness and sorrow for a dhīra (poised one).

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Śaṇkara comments on this as follows—

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— According to Śaṅkarācārya adhyātma-yoga implies withdrawal of mind from all sense objects and turning the same towards the Self alone.

Here the emphasis is also on a reclusive style of life absorbed in contemplation to attain the divinity.

More in evidence are the examples found in these citations of the Upaniṣads wherein there is an evident recognition of a system of yoga philosophy which is lived truly in real life.

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तमक्रतुः पश्यति वीतशोको (Kaṭhopaniṣad-I.ii.20)— Śaṅkara comments— one overcomes pain by knowing Ātmā.

iii. Ātmajñāna, Yama, Niyama, cittasthairya—

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ — Kathopaniṣad—I.ii.24

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— Ātma-jñāna can not be attained by the one who has not given up immoral behaviour and overcome fickleness of the senses, but the one who has gained contentment and stability of citta.

The term yoga has occurred in Kaṭhopaniṣad—II.iii.10 as to hold the senses steadily. It also may mean to cause absorption into the Self meaning process of laya.

iv. Progress in meditation—

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— One should withdraw speech (and other senses) in the mind, and the mind in buddhi and buddhi in Ātmā.

v. Tapas —

Tapas which suggests austerity, penance and also spiritual endevour leads towards Self-realisation (Chāndogyopaniṣad-v.10.1, Muṇḍakopaniṣad-I.ii.11).

vi. Śānta, indriya- and citta-śānti—

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Ācārya Śaṅkara says that praśānta means to pacify all senses inclusive of mind wondering in the external objects to facilitate wisdom of Self to set in.

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viii. Vyoma—

Ātmā resides in the vyoman (space) inside brahmapura (human body, brahmarandhra) —Muṇḍakopaniṣad-II.ii.7.

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Later parts of Maitrāyaṇī-upaniṣad provide a collection of several technical terms of yoga which are scattered in other early Upaniṣads and even mention them as six aṅgas.

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Seven prāṇas (Muṇḍakopaniṣad-II.i.8) --Seven prominent prāṇas move in seven locations of indriyas (senses).

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Later on all such inputs and more have developed into a distinct system known as Yoga which is seen today in a very organized and systematic form. It can be of great academic interest to study how this development has taken place over a period of time.

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Tantra—

What is Tantra?

The word Tantra[1] has been derived from the root 'tanu vistāre' which means 'to spread'— tanyate vistāryate jñānam iti tantram— wisdom can be expanded and also thus gained through Tantra.

The vast literature (number of which runs into crores) of Tantra took several centuries to expand[2]. The extant of Tantra literature may be classified broadly into the following four categories—

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1. According to Kāmikāgama Tantra—

तनोति विपुलानर्थान् तत्वमन्त्रसमन्वितान् ।
त्राणं च कुरुते यस्मात् तन्त्रमित्यभिधीयते ॥

— 'A vast meaning is still enlarged with profound depth which comprise tatva and mantra. This saves one from ignorance. That is why it is called Tantra'.

Some derive the word from 'tantu' meaning body. Others derive it from 'trai' 'to save' as the followers of this science are protected. Yet there is another way to derive it from the root 'tantri' (to explain) or 'tatri' (to understand).

Various meanings of the word found in the dictionaries may be noted as 'siddhānta' (a doctrine, conclusion), śruti-śākhā (a branch of śruti), iti-kartavyatā (prescribed duties), prabandha (composition), śāstraviśeṣa (a specific science).

In the Ṛgveda—X.71.9, Atharva-veda—X.7.42 and also in Śatapatha-brāhmaṇa—11.5.5.3 tatnra has been used to mean a weaving machine or a loom.

This word has also been used to denote a system of philosophy. For example, kapilasya tantram, that is Sāṃkhya of Kapila which is called tantra. Even Āyurvedika work of Agniveśa is known as Agniveśa-tantra.

2. Antiquity of Tantra is very much shrouded in mystery of time. It is almost impossible to ascertain a date of origination of Tantra. In some of the ancient works, Tantra has been given the status of śruti. Kallukabhaṭṭa while commenting on Manusmṛti—II.1 quotes Hārita—

Śrutiś-ca dvividhā proktā vaidikī tāntrikī tathā — śrutis are of two types, vaidikī and tāntrikī.

Some remote traces of Tantra may be found in the Atharva-veda through abhicārika practices suggested to cause harm to others. The mystic sound of 'phaṭ' is found in Vājasaneyi-saṃhitā and Āpastamba-śrauta-sūtra.

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त्राणं च कुरुते यस्मात् तन्त्रमित्यभिधीयते ॥

— 'A vast meaning is still enlarged with profound depth which comprise tatva and mantra. This saves one from ignorance. That is why it is called Tantra'.

Some derive the word from 'tantu' meaning body. Others derive it from 'trai' 'to save' as the followers of this science are protected. Yet there is another way to derive it from the root 'tantri' (to explain) or 'tatri' (to understand).

Various meanings of the word found in the dictionaries may be noted as 'siddhānta' (a doctrine, conclusion), śruti-śākhā (a branch of śruti), iti-kartavyatā (prescribed duties), prabandha (composition), śāstraviśeṣa (a specific science).

In the Ṛgveda—X.71.9, Atharva-veda—X.7.42 and also in Śatapatha-brāhmaṇa—11.5.5.3 tatnra has been used to mean a weaving machine or a loom.

This word has also been used to denote a system of philosophy. For example, kapilasya tantram, that is Sāṃkhya of Kapila which is called tantra. Even Āyurvedika work of Agniveśa is known as Agniveśa-tantra.

2. Antiquity of Tantra is very much shrouded in mystery of time. It is almost impossible to ascertain a date of origination of Tantra. In some of the ancient works, Tantra has been given the status of śruti. Kallukabhaṭṭa while commenting on Manusmṛti—II.1 quotes Hārita—

Śrutiś-ca dvividhā proktā vaidikī tāntrikī tathā — śrutis are of two types, vaidikī and tāntrikī.

Some remote traces of Tantra may be found in the Atharva-veda through abhicārika practices suggested to cause harm to others. The mystic sound of 'phaṭ' is found in Vājasaneyi-saṃhitā and Āpastamba-śrauta-sūtra.

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i) āgama, ii) ḍāmara, iii) yāmala, and iv) tantra.

Tantra is also called as Āgama (while the Vedas are called Nigama).

It is said in Mahānirvāṇa Tantra that during Kaliyuga, people would not know the difference between purity and impurity. For educating such people and also to uplift them, Śiva out of His grace, has given the knowledge of Tantra to His consort Pārvatī.

This system suggests contempletion on the form, qualities and karma of the deity, imparts mantras of the deity, application of mantras in yantras, five types of upāsanā (paṭala, paddhati, kavaca, nāmasahasra and stotra)—all these and more features are constituted in Tantra. It also deals broadly in śāstra (scriptures), siddhānta (principles), anuṣṭhāna (rituals), vijñāna (spiritual practices).

Prime objective of Tantra is to give emphasis on the practical aspects of the knowledge given in the Vedas. Through various spiritual practices, it is important to bring control over the gods and the various forces of nature. It is also important to bring unity of Śiva and Śakti which actually reside within all beings. It aims at transforming the self with a view to uplift it from paśubhāva to divyabhāva and thus to experience the Advaitabhāva.

System of Tantra has exerted great influence on Yoga especially Haṭha, which we can see in the following lines.

Influence of Tāntrika system on yoga—

It is evident that the philosophical ideals, understanding of the body, world-view, esoteric practices, and various technicalities of Tantra have exerted a great influence on the system of Yoga, especially on Haṭhayoga. Yoga of Patañjali does not show any such evidence. In many ways this influence of Tantra has helped Haṭhayoga to grow in a different way. This also has given it a different and distinct indentiy from that of Pātañjala Yoga. Even though there are various Haṭhayoga texts which try to tread the line of Pātañjala Yoga and lay down practical inputs for Rājayoga, such texts are not grouped among the Pātañjala Yoga due to this influence of Tantra on them.

Following are some of the prominent issues / topics which might have influenced Haṭhayoga. Many of these are noted in the present Yogopaniṣads also.

i) **kośa**— Body is believed to have five sheaths (kośas) namely, annamaya, prāṇamaya, manomaya, vijñānamaya and ānandamaya.

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ii) **nāḍīs**— The human body is believed to have three-and-a-half crore of nāḍīs (or seventy-two thousand) most prominent among which are iḍā, piṅgalā and suṣumnā.

iii) **cakras**— There are six cakras, namely, mūlādhāra, svādhiṣṭhāna, maṇipūra, anāhata, viśuddha or bhāratī and ājñā, each one has a presiding deity, bīja-mantra, a fixed number of petals.

In the tāntrika works like Saundarya-laharī—V.9 each cakra is identified with five elements and mind. Cakrabhedana is a process of activation of a cakra to attain siddhi. Moreover, through sādhanā a human being is supposed to overcome paśubhāva (base instincts) and vīrabhāva (active) to finally attain divyabhāva (divinity).

iv) **kuṇḍalinī**— is the fundamental tāntrika sādhanā. Kuṇḍalinī is considered as the dormant spiritual energy trapped in the body which is awakened through sādhanā.

v) **siddhis**— Supernatural powers can be gained through sādhanā which in the initial stage may be mantra-siddhi (control on mantra) and vāk-siddhi (control on speech). On reaching the culmination of spiritual journey one is supposed to enjoy the set of eight siddhis which are aṇimā, laghimā, mahimā, īśitva, vaśitva, prāpti, prākāmya and kāmāvasāyitva (or garimā).

vi) **yoga**— According to Tantra, yoga is of two kinds— haṭha and samādhi. Haṭha-yoga has five components— yama, niyama, prāṇāyāma, pratyāhāra and āsana. Samādhiyoga has six— dhyāna, nāda, rasānanda, layasiddhi , bhakti and rāja.

vii) **kāyasiddhi**— the texts of Tantra uphold that body is valuable as a means to sādhanā. This tradition allows the sādhaka to enjoy the life within limits. In other way it can be said that the emphasis of tantra-sādhanā is to attain mukti (spiritual liberation) through bhukti (material enjoyment). This is a foreign concept of orthodox philosophy of the Vedas.

Tantra understands that there can be attainment of mukti while living in this body itself. It believes that through sādhanā when the body becomes mortified and strong as vajra, one gains lusture, thus overcoming death (premature), decay and diseases. For this purpose alchemy of tāntrika style can recourse to make the body strong. The Nāthas, under the influence of Tantra believed in kāyasiddhi.

viii) **sahasrāra**— The lotus with thousand petals is situated in the head which is facing downwards. Through yogasādhanā, this should be turned

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upwardly. There is ambrosia flowing from sahasrāra which has to be checked. This is called ākāśa-candra-bheda in Tantra. By upholding the nectar in the mūrdhā (sahasrāra) one can become siddhadeha.

All these inputs alongwith various others have been integrated in the system of Haṭhayoga by the Nātha yogīs thus giving it a distinct and independent identity of a cult.

Yogopaniṣads—

Pt. A. Mahadeva Shastri, a celebrated scholar from The Adyar Library, Madras, has rendered a great service to the students of Yoga by bringing out the set of twenty Yogopaniṣads to the light of the day along with the commentary authored by Śrī Upaniṣad-brahmayogī in Saṅskṛta language. These were published from The Adyar Library, Madras, in the year of 1920.

This was followed up by a plain English translation only of the original verses of these Upaniṣads by **T. R. Srinivasa Ayyangar** and published by The Adyar Library, Madras, in 1952.

It is said that this collection of twenty Upaniṣads are Yogopaniṣads. In all, **Upaniṣadbrahmayogī** has written commentary on 108 Upaniṣads. It is yet to be investigated why only these twenty are called Yogopaniṣads.

How Pt. A. Mahadeva Shastri has grouped these twenty as Yogopaniṣads is not clarified by him. The commentator Upaniṣadbrahmayogi (of Vivaraṇa) does not write anything in his commentary to give any clue to this kind of grouping.

Some of these twenty Yogopaniṣads are purely on Vedāntika lines, such as Haṃsopaniṣad and Tejobindūpaniṣad and they show no trace of accepted Yogika teaching.

There are other commentators also who have written commentaries on some Upaniṣads in Yogic lines which are not included in the list of Yogopaniṣad.

On the other hand, in Śvetāśvatara-upaniṣad there are various inputs on Yoga, but it does not find inclusion among this group of Yogopaniṣads.

There is a collection of 188 Upaniṣads published by Motilal Banarasidass (1970) which is edited by Prof. J. L. Shastri. This collection is divided into two parts. First Part has 120 Upaniṣads while Second Part has 68 Upaniṣads

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which are again sub-divided into five headings such as **Yoga** (it includes only one Upaniṣad i.e., **Yogarājopaniṣad**), Vedānta, Vaiṣṇava, Śaiva and Śākta.

This issue of grouping of the Upaniṣads in various categories according to the subject prominently dealt therein, demands separate study to say something more conclusively.

It will be clear from the following paragraphs that this set of twenty Yogopaniṣads, which generally follow the Vaidika tradition, prominently advocate the theory of Vedānta alongwith the practices of Yoga. Many highly illustrious ancient and medieval scholar-saints have elaborated the Aupaniṣadika teachings casting them in Advaitika mould. Advaitika teaching holds that there is only one origin of the creation which is Supreme Truth or Brahma and the entire visible world is only illusory and therefore it lacks in true substance.

Yogopaniṣads recommend the path or techniques of Haṭha and Rāja Yoga to the man to expecience that he is the Supreme Truth. All other aspects of man are only an illusion which is a fancy work of a deluded mind.

This is one of the important aspects of these Upaniṣads which attract a zealous and sincere student of Yoga to seriously delve into their subject matter.

A brief review of literature —

The Yoga Upaniṣads— original and commentary of Upaniṣadbrahmayogi, Ed. By Pandit A. Mahadeva Shastri, The Adyar Library and Research Centre, 1920.

The Yoga Upaniṣads— English translation by T. R. Srinivasa Ayyangar, The Adyar Library, 1952.

On Yogopaniṣads there is one **'Upanisads du Yoga'** in French which has been edited by **Jean Varenne**, Gallimard, published in 1971. This covers only eight select Yogopaniṣads which are— Yogatatva, Dhyānabindu, Yogakuṇḍalinī, Kṣurikā, Haṃsa, Amṛtanāda, Amṛtabindu and Mahāvākya. This has an Introduction elaborating on some relevant issues such as origin and history of Upaniṣads, place of Yoga Sūtras, important doctrines of Upaniṣads, concept of Ātmā and Cakras, understanding the components of Yama, Niyama,

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and also Kaivalya etc. Jean Varenne has rendered the text of these Upaniṣads in lucid poetic order.

Ruff, Jeffrey Clark has worked on '**History, Text and Context of the Yoga Upaniṣads**'. This is a Ph. D. thesis work done in the Unversity of California, Santa Barbara (Proquest Information and Learning, Catalogue No. 3073645). It has yet to be published.

Yogacūḍāmaṇyupaniṣad was edited by **Dr. Vagish Shasrti** (B. P. Tripathi), and published by Vāgyoga-Cetanapīṭham, Varanasi in 1994. It contains a Commentary in Sanskrit, translation in English and Hindi by Dr. Vagish Shastri.

There are several other versions of the original text of Yogopaniṣads available which are published along with other Upaniṣads.

Nature of Yoga in (twenty) Yogopaniṣads –

Study of the Yogopaniṣads bring out the fact that these texts show a strong mixed trend of two or more schools or systems. These are **Vedānta, Pātañjala Yoga, Tantra** and **Nātha** cult. Some influence of **Bhaktiyoga** is also perceiptable in Yogopaniṣads.

a) **Vedāntika** ideals, concepts, principles and world-view are traced in these Upaniṣads most prominent being the world-view that there is only one Truth. Being established in this Truth should be the goal of all human life. This has been very emphatically presented in several of these Upaniṣads and especially in the Tejobindūpaniṣad. It is noteworthy that such a state of Advaita can be attained through practice of Yoga also – both Rāja and Haṭha. This can be said to be a significant contribution of these texts.

Process of Pañcīkaraṇa signifies that the visible world is sourced from five elements which are closely knitted in one another. Though each of the five elements enjoys independent existence, in fact each one is a combination of all other elements. From such an explanation of the material world, it can be deducted that the Reality even though on the material plane can be intellectually understood to bear many facets which is in true sense essentially one.

Visible world is an illusion. It lacks in true substance. It is inconsistant. Also it is not nitya (eternal). It is further rooted in avidyā. World is full of

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suffering and pain. It is neither the Ultimate nor the Absolute. It is very important to develop discriminative wisdom to tell the very transitory (anitya) nature of life. Transcendence of the mind is essential to experience this Truth and also to get established in it.

One can overcome the mundane suffering while living in the body itself (jīvanmukti). It is also possible to attain this freedom from pain while shredding the body (videhamukti).

b) Influence of Pātañjala Yoga —

There is no text available on the subject of Yoga which does not borrow a concept or a practice from Pātañjala Yoga. This possibility can be attributed to Pātañjala Yoga's being most fundamental, most organized and also highly systematic on the subject of Yoga. Thus, there are practices of yama, niyama etc. included in Aṣṭāṅgayoga in the work of Patañjali which partly or wholly or under another name find mention in the Yogopaniṣads (as well as other books on Yoga) since these form inevitable components for spiritual upliftment.

c) Influence of Tantra on Yogopaniṣads—

Kuṇḍalinī, khecarī, nādānusandhāna, are some of the practices which have been taken from the Tantra tradition in these Yogopaniṣads. Tāntrika practices such as Yantra, Mudrā, Nyāsa, Mantra, Varṇa, Bīja, Devatā etc. have strong presence in Haṭha.

d) Nātha doctrine of cosmology in Yogopaniṣads—

Piṇḍa-Brahmāṇḍa— that whatever is in the universe is also in the body. Individual is a reflection of the universe and vice versa. Therefore to explore the Self starting with the gross body can be a very effective method to know the universe and the cause behind it. This world view of the Nāthas finds place in many Yogopaniṣads.

e) Bhakti in Yogopaniṣads—

Many Upaniṣads overtly suggest development of an attitude and practice of Bhakti towards Supreme Being. One is also advised to surrender to the Supreme Being. Absolute surrender brings about Absolute Bliss. One consequently becomes one with the Supreme by obliterating individuality and mundane duality.

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In almost all systems of Yoga this supreme identity with the Supreme has been differently described such as unity of Śiva and Śakti, Ātmā and Paramātmā and so on.

A mixture of all the above mentioned traditions and trends (and sometimes also more) are seen successfully integrated in the Yogopaniṣads. This integration gives these Upaniṣads a rich colour. It is very much possible that many of these Upaniṣads (and also many Purāṇas) have been the sources from which many of the Haṭhayogika texts have borrowed materials. It is also possible that some of the Yogopaniṣads have also taken matters from Purāṇas as well as earlier Haṭhayogika works.

One very striking feature of these Upaniṣads may be mentioned as their broad elaboration on one single practice. A Yogopaniṣad provides great details on (mostly) one practice technique which it finds to be efficient enough to lead an aspirant to a greater height of spiritual path.

Traditionally Yogopaniṣads are descendents of certain Vedas. A Yogopaniṣads is essentially a sub-text of a Veda. For example, Triśikhibrāhmaṇopaniṣad comes from Śukla-yajurveda, Yogakuṇḍalyupaniṣad from Kṛṣṇayajurveda and Yogacūḍāmaṇi-upaniṣad from Sāmaveda. With this kind of established lineage, it can be stated that in all their contents, Yogopaniṣads bear purity and authoritativeness.

Period of the Yogopaniṣads —

We have already considered that 108 Upaniṣads on which Śaṅkarānanda who hailed in 1300 or 1400AD has commented upon can be considered as Medieval Upanisads. These 108 Upanisads include the set of 20 Yogopaniṣads. Therefore time of Yogopaniṣads should be before the time of Śaṅkarānanda.

It can not be stated that all Yogopaniṣads are of the same period. They might have developed over a few centuries upto 14th century AD. During the medieval period Haṭhayoga texts also were written by the Nātha Siddha Yogīs.

Commentaries on Yogopaniṣads —

We come across at least three commentaries of Yogopaniṣads which are authored by three or four commentators such as – **Dīpikā** by Śaṅkarānanda,

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Nārāyaṇa and Rāmatīrtha, **Bhāṣya** by Appaya Dīkṣita and **Vivaraṇa** by Upaniṣadbrahmayogī.

i. **Dīpikā**[1]-- There is a commentary on 32 Upaniṣads (see Foot Note on p.xxi) available under the same name of **Dīpikā** authored by commentators named **Nārāyaṇa**[2], **Śaṅkarānanda**[3] and **Rāmatīrtha**[4]. This set of thirty-two Upaniṣads named '**Upaniṣadāṃ Samuccayaḥ**' along with the commentary **Dīpikā** in Saṅskṛta was published by **Ānandāśrama** in the year of 1925. This is edited by Śrī Vināyak Ganeśa Apte. (This collection includes some Yogopaniṣads. However, on the present three Yoga-upaniṣads, there is no commentary of Dīpikā available).

Nārāyaṇa--

It is said in the Dīpikā on Rāmapūrvatāpinīyopaniṣad that the commentator **Nārāyaṇa** was the son of **Ratnākara** (Descriptive Catalogue of MSS, Govt. MSS Library deposited in the Bhandarkar Oriental Research Institute (Serial No-26, Vol. I, Part-ii, Upaniṣad section, No.919).

Nārāyaṇa of 14th century AD wrote Dīpikā commentaries on 108 Upaniṣads.

Śaṅkarānanda--

From the following evidences it may be said there were two commentators known by the same name of Śaṅkarānanda since there were two teachers of the same person or Śaṅkarānanda had two different teachers.

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1. There are commentaries named such as Pradīpa, Pradīpikā, Dīpikā, Vyākhyāna, Kaumudī etc. which are verily of the nature of elaborations. These different names hardly denote any significant difference in their nature.

2. Nārāyaṇa commented on-- Atharvaśira (2), Amṛtanāda, Ātma, Āruṇeyī, Kaivalya, Kṣurika, Garbha. Gopālapūrvatāpinī, Gopālottaratāpanī, Cūlika, Jābāla, Tejobindu, Dhyānabindu, Nādabindu, Nīlarudra, Paramahaṃsa, Piṇḍa, Prāṇāgnihotra, Brahma, Brahmabindu, Brahmavidyā, Yogatatva, Yogaśikhā, Rāmapūrvatāpanī, Rāmottaratāpanī, Saṃnyāsa, Sarva, Haṃsa.

3. Śaṅkarānanda commented on-- Atharvaśira, Amṛtanāda, Amṛtabindu, Kaivalya, Kauṣītakī, Garbha. Jābāla, Paramahaṃsa, Haṃsa.

4. Rāmatīrtha has commentary only on one Upaniṣad that is Maitryupaniṣad.

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i. Īśāvāsyopaniṣad-dīpikā by Śaṅkarānanda states that he was a pupil of Ānandātmā (Descriptive Catalogue Saṃskrta MSS, Govt. Oriental MSS Library, Madras, Vol.I, Vedic Literature, Part-III, 1905, p.305).

Also in the colophon on fourth chapter of Dīpikā of Kauṣītaki-brahmaṇopaniṣad (Ed. by E. B. Cowell, Pub. Chowkhamba Sanskrit Series Office, Varanasi, 1968, with the Commentary of Dīpikā by Śaṅkarānanda), it is stated as follows—

इति श्रीमत्परमहंसपरिव्राजकाचार्यानन्दात्मपूज्यपादशिष्यस्य श्रीशंकरानन्दभगवतः कृतौ कौषीतकिब्राह्मणोपनिषद्दीपिकायां चतुर्थोऽध्यायः समाप्तः

— This statement clarifies that Śaṅkarananda was the disciple of Ācārya Ānandātman.

Moreover, Commentary of Dīpikā by Śaṅkarānanada was published by Āanandāśrama, Pune in the year of 1925 as mentioned above. At the colophon of Dīpikā it is stated—

श्रीमत्परमहंसपरिव्राजकाचार्यानन्दात्मपूज्यपादाशिष्यस्य श्रीशंकरानन्दभगवतः कृतौ हंसोपनिषद्दीपिका समाप्ता —which corroborates the same contention of his being a disciple of Ācārya Ānandātman.

ii. Kaivalyopaniṣad-dīpikā says that Śaṅkarānanda was a pupil of Ānandāśrama.

It is also possible that teachers named Ānandātmā and Ānandāśrama were the names of the same person.

Some scholars say that Śaṅkarānanda hailed in 13th century AD. Time of Śaṅkarānanda as given in the 'Encyclopaedia of Vedānta' is 1400 AD.

He wrote the commentary Brahmasūtradīpikā on the Brahmasūtra and the commentary on 108 Upaniṣads. He also wrote the Ātmapurāṇa which explains the Śrutirahasya and Yogasādhanārahasya. In this work, he mentions about 24 Upaniṣads from which he draws summery of Vedāntika teachings.— ('Encyclopedia of Vedanta' by Prof. Ram Murti Sharma, Motilal Banarasidass-2002).

Śaṅkarānanda's Commentary named Upaniṣad-dīpikā on all Atharva Upaniṣads is available in Puthi Number 701 deposited in the Asiatic Society Library, Kolkata.

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Ānandātman had two disciples— Anubhavānanda and Śaṅkarānanda. Śaṅkarānanda had Vidyāraṇya as his disciple. Vidyāraṇya hailed in AD 1350. Therefore, Śaṅkarānanda's time should be around this period.

Dr. Hall in his Catalogue, p.98 mentions Śaṅkara Ānanda as the Guru of Ācārya Mādhava. This Śaṅkara Ānanda may probably be the same as the author of the Commentary of Dīpikā.

ii. Bhāṣya[1] of Appaya Dīkṣita –

Descriptive Catalogue of Saṃskṛta MSS, Mysore, Vol.I, p.242, colophon reads—इति श्रीमत्सु(न्द)रेश्वरतातपादशिष्याप्पयदीक्षिताचार्यकृतिषु योगकुण्डल्युपनिषद्भाष्यं समाप्तम्. This states that Appaya Dīkṣita was a disciple of Śrī Sureśvara.

It is said in the Colophon of Muktikopaniṣad (Catalogue of Saṃskṛta MSS in Mysore, Vol.I— इति श्रीमत्सद्गुरुसु(न्द)रेश्वरतातपादशिष्याप्पयदीक्षिताचार्य कृतौ अष्टोत्तरशतोपनिषद्भाष्ये मुक्तिचन्द्रिका समाप्ता) that Ācārya Appaya Dīkṣita was the disciple of Guru Sundareśvara.

There is no evidence to prove that there were two persons by the same name of Appaya Dīkṣita. It is possible that Sureśvara and Sundareśvara were the names of the same teacher of Appaya Dīkṣita.

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1. Bhāṣya—

सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुसारिभिः ।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो जनाः ॥

A Bhāṣya is an explanatory work, exposition or commentary especially on technical sūtras. Such an explanatory work is supposed to explain in some details in its own style the terms used in the original sūtras on which the commentary is based. It also clarifies each (technical) term that it uses in the process of commenting.

Bhāṣyakāra-- a commentator--

पाणिनिसूत्रस्य पतञ्जलिः, ब्रह्मसूत्रस्य शंकररामानुजादयः, योगसूत्रस्य वेदव्यासः ।

For example, Patañjali the author of Mahābhāṣya – a massive commentary on the sūtras of Pāṇini named Aṣṭādhyāyī, is to be known as a commentator or Bhāṣyakāra.

On Brahma-sūtras by Bādarāyaṇa, Śaṅkara, Rāmānuja, Madhva etc. have written their independent commentaries. Veda-vyāsa has written a commentary on Yoga-sūtras.

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Another name of Appyaya Dīkṣita was Avadhāni Yajvā.

His father was Nārāyaṇa Dīkṣita a staunch follower of Advaita system; especially the one propagated by Ādi Śaṅkarācārya. Ācārya Dīkṣita was the grand father of Appyaya Dīkṣita.

Kavikāvyakālakalpanā (p.17) of Vora Jatasankar Harjivan, Junagad, notes that Appaya Dīkṣita was the son of Raṅgarājādhvanīndra. He was born in Vikra Samvat 1587 and passed away in 1670. his birth-place was Cidambar. He lived in a village named Ādipālya adjacent to Kāñcīnagara in South India.

According to Mahalingashastri, Appaya Dīkṣita hailed during 1520—1592 AD in South India. Appaya Dīkṣita probably lived in the middle of sixteenth century as he makes a mention of Nṛsiṃhāśrama Muni who hailed in the earlier period of sixteenth century. In his work named Śivārkamaṇi Dīpikā, Appaya Dīkṣita states that he lived in the state ruled by king Cinnabomma of AD 1566 to 1575.

Appaya Dīkṣita was a reckless critique of the doctrine of Madhvācārya (B. N. K. Sharma, History of the Dvaita School of Vedanta and its Literature,p.394, Motilal Banarasidass, 2000) and also an independent propagator of Śivādvaita movement (p.417). Time of Madhvācārya was 1238-1317 (p.83 ibid). Vidyādhīśa Tīrtha (AD 1619-1631) criticizes the opinions of Appaya Dīkṣita. Appaya Dīkṣīta should have hailed before Vidyādhīṣa Tīrtha (p.474 ibid).

Though Appaya Dīkṣita was an ardent believer in Advaita, yet he was a devoutee of Śiva. Appaya Dīkṣita was also an ardent follower of the Vaidika tradition. For some time he stayed in Kāśī and was a powerful opponent to the famous Jagannatha Pandita. Though Appaya Dīkṣita believed in nirguṇa Brahma, yet he suggested worship of saguṇa to attain the nirguṇa (Bharatiya Samskriti Kosa, ed. Pt. Mahadeva Shastri Joshi). Present Bhāṣya of Appaya Dīkṣita on these three Upaniṣads (also other Yogopaniṣads) reveals strong influence of Advaita Vedāntika thought.

He studied logic (Tarka) with Yajñeśvara Makhīndra. He had been a great Brāhmin scholar who studied various branches of learning.

Bhaṭṭojī Dīkṣita, the celebrated author of Siddhānta Kaumudī on Saṅskṛta grammar was his pupil.

He also wrote a large number of works on many subjects. Kavikāvyakālakalpanā accords authorship of 69 texts on various subjects and 13 works on Vedānta to Appaya Dīkṣita. It is also believed that he has 400

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philosophical works to his credit, most of which are not available. Some of his philosophical works are—

i) Śivānandalaharī Candrikā,
ii) Śivārcana Candrikā,
iii) Śivotkarṣa Candrikā,
iv) Śivotkarṣa Mañjarī,
v) Śaivakalpadruma,
vi) Siddhāntaratnākara,
vii) Madhvamukhabhaṅga,
viii) Śivarkamaṇi-dīpikā,
ix) Śivatatvaviveka,
x) Śivakarṇāmṛta,
xi) Nyāyaraksāmaṇī,
xii) Siddhāntaleśa-saṃgraha,
xiii) Kuvalayānanda,
xiv) Vṛttivārtika,
xv) Advaitanirṇaya,
xvi) Caturmatasārasaṃgraham,
xvii) Tatvamuktāvalī,
xviii) Vyākaraṇavādanakṣatramālā, just to name a few.

iii. Vivaraṇa[1] of Upaniṣad-brahma-yogī—

Upaniṣad-brahma-yogī writes his commentary named Vivaraṇa on twenty Yogopaniṣads. The commentary Vivaraṇa is published by The Adyar Library, Madras alongwith the original texts of 20 Yogopaniṣads edited by **Pandit A. Mahadeva Shastri**. The colophon of Vivaraṇa reads as follows—

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1. Vivaraṇa—
विवरण — व्याख्याने हालायुधः, व्याख्यानग्रन्थव्याख्याने ग्रन्थभेदे च ।
पातञ्जलभाष्योपरि वाचस्पत्यविवरणम्, कैय्यटोपरि नागेशकृतविवरणम्
A Vivaraṇa, according to Halāyudha (an ancient author of dictionary of Sanskṛta words) is an explanatory book. According to some other experts, it is supposed to be an explanatory book second in line— explaining an original commentary. For example, Vivaraṇa of Vācaspati commenting on the Commentary of Pātañjala-bhāṣya by Vyāsa.

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श्रीवासुदेवेन्द्रशिष्योपनिषद्ब्रह्मयोगिना ।
प्राकृतोपनिषद्व्याख्या लिखिता स्फुटितेा लघु ॥
प्राकृतोपनिषद्व्याख्या षष्ट्युत्तरशतत्रयम् ॥

— 'This lucid commentary is written by Upaniṣadbrahmayogī who has been a pupil of Śrī-vāsudevendra'.

From the commentary named Vivaraṇa by Upaniṣad-brahma-yogī, it is learnt that the commentator acquired profound knowledge of several branches of classical Vaidika literature. He had clarity of Vedāntika philosophy as well as the other systems such as Sāṃkhya, Yoga, Tantra etc. His commentary is lucid and helpful in unravelling certain complex issues pertaining to Vedāntika thought. This commentary displays no resistance to accepting and recommending the fact that Yoga is an efficient means to attain the highest wisdom propagated in the Vedānta. Such a stand calls for a very open an unbiased mindset displayed by the present commentator which is generally not in commonplace.

From the colophon of Vivaraṇa it is learnt that Upaniṣad-brahma-yogī was a disciple of Śrī Vāsudevendra (author of Tatvabodha on Vedānta).

However, nothing more is known as regards the region, lineage, time and descedency of Upaniṣad-brahma-yogī. From the internal evidence of the commentary it may be fetched that the author hailed after Āgamarahasya as the author seems to borrow materials from it.

Need for the present study—

Yogopaniṣads acclaim wide respect worldwide among the votaries of Yoga. From the above stated background it is seen that there is a severe dearth of critical study of these Upaniṣads. A well-executed critical study would certainly inspire the mind of the serious students of Yoga. These Upaniṣads provide sublime recommendations on practical lines with a view to take the awareness of the aspirants to an elevated level of consciousness. Therefore, it is only apt to bring these priceless texts of Yoga critically edited in modern language to the light of the day.

We have an ambitious plan to bring out all 20 Yogopaniṣads critically edited and published in a phased manner. Accordingly, we have undertaken the work on the present three Yogopaniṣads in the first phase.

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Critical apparatus—

The following source materials are made use of while preparing the present critical edition of the three select Yogopaniṣads.

Published Sources—

The following materials are used by Pt. A. Mahadeva Shastri while preparing the Yogopaniṣads along with the commentary of Vivaraṇa by Upaniṣadbrahmayogī.

A— Adyar Library TR 34, Devanagari, Minor Upaniṣads (with the Commentary of Appayācārya).

A1— Adyar Library 75883-5, Grantha, 108 Upaniṣads.

A2— Adyar Library 75217, Grantha, 108 Upaniṣads.

K— A Grantha Ms. of 108 Upaniṣads from Mr. V. Kacchapeśvara Iyer, B.A., B.L., of Vellore.

U, U1— Adyar Library PM211 and 75709-10. Two copies of Upaniṣads with Upaniṣad Brahmayogin's Commentary. Devanagari and Grantha characters.

Unpublished Sources—

M—Triśikhī-brāhmaṇopaniṣad (1343 & 1339/B1034/5), Yogacūḍāmaṇyupaniṣad (Acc. No. 2033 & 2037/B1034/7a & 7) and Yogakuṇḍalyupaniṣad (2024 & 2029/ B1039/16 & 16a) — Oriental Research Institute, University of Mysore, Mysore, Karnataka.

Mu— 108 Upaniṣads published by Tukaram Javaji, Bombay, 1913 (based on a South Indian Ms.).

ApD —Bhāṣya by **Appaya Dīkṣita** on three Yogopaniṣads is preserved in the Oriental Research Institute, Mysore University, Mysore, Karnataka, along with original texts. These are hand-written copies accession numbers of which are as follows—

i) Triśikhi-brāhmaṇopaniṣad—1343 & 1339/B-1034/5; complete,

ii) Yogacūḍāmaṇyupaniṣad—2033 & 2037/B-1034/7a & 7; Incomplete, (Folio 83 missing),

iii) Yogakuṇḍalyupaniṣad—2024 & 2029/B-1039/16 & 16a; Complete (Only the Third Chapter is commented upon which the commentator justifies at the end of this Bhāṣya).

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Excerpts from Triśikhi-brāhmaṇopaniṣad —

Triśikhi-brāhmaṇopaniṣad deals chiefly in attainment of Brahma-hood through the practice of eightfold path of yoga.

Brāhmaṇa-bhāga—

Triśikhi as a seeker approaches Āditya for ātmajñāna (wisdom regarding Self) and poses questions regarding the body, prāṇa, cause of creation and Ātmā.

The entire creation evolves from Brahma who is also known as Śiva who is Pure, Eternal and Blissful, from whom the unmanifest (avyakta), mahat, ahaṅkāra, tanmātra, mahābhūtas came into existence.

Even though it is just one piṇḍa (world-entity), there are divisions such as tatvas, devatā and koṣas etc.

Among five elements ākāśa is dominated by antaḥkaraṇas, vāyu by samāna etc. Vahni dominates on ears etc. Āpas (water) on sound, touch etc. Pṛthvī over speech, hands etc.

Ākāśa executes internal functions of gaining knowledge, taking decision etc. Vāyu conducts activities related to prāṇa like digestion. Agni does the work of sensory organs such as hearing etc.

Subtle elements conduct the functions of jīva which are perception, assimilation and retention.

Creation has three layers comprising ādhyātmika, ādhidaivika and ādhibhautika. These further have twelve parts like moon, deity with four faces, god of death. These reside in the body in the form of prāṇa.

The scheme of pañcīkaraṇa explains the proportion of each of the five elements.

Power of knowledge conjoined with samāna (vāyu) through ears which possess quality of sound resides in ākāśa wherein vāk is located.

Manas (mind) being attached with vyāna (vāyu) through integument having quality of touch dwells in vāyu wherein (potentiality of) hands is located.

Buddhi (intelligence) in association with udāna (vāyu) through eyes having quality of form resides in agni (fire) wherein (potentiality of) legs resides.

Citta being united with apāna through tongue having quality of taste resides in water wherein (potentiality of) procreation is located.

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Ahaṅkāra (I-ness) being joined with prāṇa through nose having quality of smell resides in pṛthivī (earth) wherein (potentiality of) defaecation is located.

Mantra-bhāga—

The creation has taken place from Brahma alone through the process of pañcīkaraṇa. The creation can be understood possessing 16 kalās.

The main half part of an element like earth is made up of itself and the rest half of other four elements in equal proportion. Thus, the primary part and the secondary parts are interdependent. Therefore, all five elements are closely interrelated to create the world which in addition includes consciousness. From the elements, plants are created from which further the four species.

The human body comprises heart, ahaṅkāra and consciousness with Ātmā at the top which enjoys four states of awakening, dream, sleep and turīya (transcendental).

The embodied soul or jīva is indeed Śiva. Jīva undergoes change and is subject to karma giving up of which brings about its true form. Jīva travels through many lives due to vāsanā. To overcome this one should practise aṣṭāṅga-yoga and bring both mind and prāṇa under control.

There are ten vāyus moving through ten nāḍīs which conduct various functions of the body. Practice of prāṇāyāma helps getting rid of several bodily disorders.

Practice of pratyāhāra of prāṇa in various vital points of the body is recommended. Moreover one should practise dhāraṇā of the mind on five elements that the body is made up of.

It is expected that one should meditate on Paramātmā and also all-pervading consciousness that is Vāsudeva. As suitable one can undertake saguṇa-dhyāna or even nirguṇa-dhyāna which can equally lead one to mukti. Thus a yogī can attain kaivalya by transcending illusory nature of the world.

Special feature of Triśikhi-brāhmaṇopaniṣad –

Following the traditional lines of Vedāntika concepts as the philosophical base for explaining the genesis described in the Aupaniṣadika literature in general, Triśikhi-brāhmaṇopaniṣad emphasizes on the very nature of the universe being essentially one which is created from one undivided Brahma. Though 'oneness' is at the very root of the perceptible creation, there is visible diversity

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which seem not to justify a logical standpoint that how 'one' can be 'many' and again remain as 'one' and unaffected as Blissful Brahma?

The probable answer is that, which is argued here, though many in appearance, it is actually one unit to the 'wise' but diverse to the one 'not wise'. To acquire such 'discriminative wisdom', one needs to undertake the practice of aṣṭāṅga-yoga with special emphasis to prāṇāyāma which can awaken the latent spiritual energy called as kuṇḍalinī by which one can further attain this Supreme wisdom.

This text tries to bring an integrated practice plan for attaining the highest 'oneness' as suggested in the Vedāntika school of thought through the practice of aṣṭāṅga-yoga which traditionally is considered as non-Vedāntika as it presumably advocates 'duality' as the nature of the creation. This suggests yogika practices as practice tools to attain the 'highest' culmination of human life as laid down in Vedānta. This integrated approach towards two basically different shools of philosophy may be considered as a unique contribution of this text.

Moreover, it gives ample clarity to the process of phenomenal (perceivable) creation through the method of pañcīkaraṇa— how from 'one' 'many' is created— in a very logical and systematic manner. It holds that this 'many' is nothing but an illusion to the eyes of an initiate. The perceiver is considered to be under the spell of illusion cast in the form of a veil of ignorance which distorts the real nature of the universe which is 'one' and only Blissfull. One can overcome this ignorance through practice of jñāna-yoga even while executing the daily chores of karma through karmayoga.

Practice of yoga alone may not suffice for one to attain spiritual goal. One is suggested to practise bhakti (devotion through surrender) for this objective. It is immaterial whether one accepts and adores the 'creator' in 'the form with qualities attached' (saguṇa) or the 'Absolute without qualities attached' (nirguṇa). What is desirable is unswerving devotion to the 'Absolute' that results in culmination of acquiring the state of kaivalya.

Excerpts from Yogakuṇḍalī-upaniṣad— First Chapter

Yogakuṇḍalyupaniṣad begins with the statement that there are two causes for mind –desire and breathing and suggests prāṇāyāma, mitāhāra, āsana and śakticāla to control them.

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One is suggested to move kuṇḍalī up to the center of eyebrows. This is done in two ways— by practising sarasvatī-cālana and prāṇāyāma.

Prāṇāyāma is of two types—sahita and kevala. Sahita-prāṇāyāma should be practised till kevala supervenes. Sūrya-bhedana, ujjāyī, śītalī and bhastrī are sahita-kumbhakas which should be practised with three bandhas.

Number of rounds of kumbhakas to be practised has been clearly suggested in this text.

While practising prāṇāyāma one should avoid sleep in the day, keeping awake in the night, excessive sexual indulgence, extensive movement, habitual control of urine and faeces, improper practice of āsanas, (over) exertion, wrong practice of prāṇāyāma and worry.

There are ten obstacles faced by a Yoga practitioner. A wise should carefully avoid these ten obstacles.

Inter-relation between ādhibhautika (micro) and ādhidaivika (macro) is stated.

Second Chapter

Both theoretical and practical wisdom of khecarī is disseminated along with melana mantra. Melana is supposed to be a rare one. In three worlds success without knowledge of the technique of melana is not possible. That is why one who imparts practical wisdom of melana is respected as Kṛṣṇa. One should approach such a teacher of melana considering him as Śiva.

Through khecarī one gets attached to khecarī by bīja of khecarī. And thus one masters khecarī and moves always in space. Khecarī mantra has been given in a coded language which is—

Khecara is 'h', āvasatha is 'ī', vahni is 'r', aṃbumaṇḍala is bindu 'ṃ'. This makes 'hrīṃ' which is bīja of khecarī-mantra.

Then select the ninth letter in reverse from somāṃśa ('s'), which is 'bh'. From 'bh' take the third letter which is 's' of the nature of moon. From that ('s') too, select eighth letter in reverse order which is 'm'. Prior to this mark the fifth letter which is 'p'. Take bīja of moon which is 's'. At last take the compound letter 'kṣa'. This is khecarī-mantra.

One who systematically repeats this mantra for five lakhs, to him success in khecarī occurs on its own.

A wise should pull the tongue from the root of palate for seven days under the guidance of guru. One should take a clean, smooth and sharp tool to

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cut the frenum. One should rub frenum with powder of rock-salt and harītakī. After seven days again one should cut it. In six month's time, frenum gets completely severed. One should daily practise pulling of tongue so that it touches the middle of eyebrows and obliquely upto the crevice of ears.

Practice of kara-nyāsa is also given with bīja mantra.

Third Chapter

hrīṃ bhaṃ saṃ maṃ paṃ saṃ kṣam — this is melanamantra.

Three dṛṣṭis— amāvasyā, pratipat and paurṇamāsī are narrated. During the mode of pratipat, amāvasyā or paurṇimā one should stabilize the dṛṣṭis accordingly.

Mind and bindu are the cause of creation and sustenance. Mind is subjected to bondage, while bindu is not.

One should very well get acquainted with vāyu (prāṇa), bindu, satva (mind), Prakṛti and six cakras to enjoy Bliss.

Just as fire hidden in wood does not get enkindled without churning. Similarly, without practice Light of Wisdom is never lit. A light kept inside a pot would not shine forth. But when the pot is removed the light illumines. Human body is like a pot, while light means its pada (Self). Struck by the words of guru, Wisdom of Brahma is revealed in it.

Vāk resides in parā state in the form of a sprouted seed; in paśyantī state it gets split into two parts; in madhyamā state it is in the form of budding, while in vaikharī it (Vāk) blossoms.

Viśva, taijasa, prājña, virāḍ, hiraṇyagarbha, Īśvara, brahmāṇḍa, piṇḍāṇḍa, lokas, eight vyāhṛtis dissolve in Paramātmā.

Ātmā should be visualized and meditated upon. It is merely the size of thumb. It shines like a light of lamp free from smoke, which enlightens all.

'Who am I' and 'how demerits of the mundane world has crept in me'? 'Who am I functioning in waking and dreaming states?' 'Whither lies my destination during deep sleep?' —Thus one should deeply contemplate.

Consciousness is not perceived due to ignorance and distraction of senses. Just as a ball of cotton is burnt quickly in fire, similarly, ignorance concealing radiance of Consciousness too is removed instantly.

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Critical appraisal of Yogakuṇḍalī-upaniṣad—

Special features—

i) Number of kumbhakas to be practised each day in a progressive manner is given,

ii) Obstacles on the path of Yoga mentioned here are different from those of Pātañjala Yoga Sūtras.

iii) All creation has originated due to ignorance. Ignorance alone goes back to its origin.

iv) Success in khecarī through melana mantra is possible. The rare melana mantra is given.

v) Khecarīmantra is also given for success in khecarī.

vi) Three dṛṣṭis – amāvasyā, pratipat and pūrṇimā are explained. These seem to be mystic practices.

vii) Practice of prāṇāyāma is highly eulogized which has potentiality even to bring about the state of Absolute Consciousness.

viii) Guru alone can offer Absolute Wisdom of Brahma.

ix) Wisdom of Brahma is rooted in Parā state of vāk. Four Vaidika divisions of vāk are narrated.

Limitations of the text—

i) There are only two āsanas (siddha and padma) described.

ii) Prāṇāyāma is of two kinds— sahita and kevala. Sahita is said to be of four types. Other types of sahita as found in Haṭhapradīpikā-10ch. are not mentioned.

iii) Kevala kumbhaka remains unexplained.

iv) Couple of (opening) verses of the text seems to be made in an unconventional manner. These verses do not appear to be introductory in nature. They suggest a remedy to the very cause of suffering in life rooted in mind and movement of breath. An emphatic suggestion has been given to gain control over prāṇa, which should be done with aid from mitāhāra, āsana and śakticālana.

v) From the 3rd verse of 1st chapter, it may be lernt that this book is in the form of a sermon (or dialogue) addressed to one Gautama. It is not clear who delivered this discourse. First few verses of the 2nd chapter of this book are addressed to one muni which may be indicated as Gautama. The first verse of the 3rd chapter is told by Padmaja (Brahmā)— the Creator, whose questions are replied to by Bhagavān Śiva. This lacks in consistency.

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Excerpts from Yogacūḍāmaṇi-upaniṣad —

Yogacūḍāmaṇi-upaniṣad suggests yoga of six components to attain kaivalya. The six components are— āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi.

Knowledge of the body is considered important to secure success in yoga. Human body comprises of six cakras, sixteen ādhāras, three lakṣyas and five vyomas.

Six cakras are— ādhāra, svādhiṣṭhāna, nābhicakra, hṛtcakra, viśuddhi, bhrūmadhya and sahasrāra. Yonisthāna is located between ādhāra and svādhiṣṭhāna wherein one can perceive parama-jyotis which brings about salvation. Kanda located at the svādhiṣṭhāna is the origination of suṣumnā nāḍī. All the nāḍīs of the body are rooted in kandayoni. Prominent among thousands of nāḍīs are ten which are iḍā, piṅgalā etc. Location of these ten nāḍīs are also specifically mentioned.

There are five Principal and five subordinate prāṇas which course through the nāḍīs. Like nāḍīs, the ten prāṇas have also their specific locations and functions in the human body.

With exhalation when prāṇa moves out, 'ha' sound is produced while inhalation produces 'sa' as prāṇa comes in. This is called 'haṃsa'-mantra which occurs on its own for 21,600 times in one day as one breathes as many times. This process is also called ajapā-gāyatrī.

Dormant kuṇḍalinī, when awakened, reaches brahmarandhra which leads to experience of mokṣa.

There are three bandhas, namely, jālandhara, uḍḍīyāna and mūla application of which causes smooth flow of prāṇa. It further alleviates several disorders.

By upturning the tongue and inserting its tip in the cavity in the head one performs khecarīmudrā which is of great value. It renders the mind free from thoughts. This also overcomes many diseases.

Bindu is life. It falls in the fire at the navel and gets dissipated. To stop this, one should practise vajrolī-mudrā.

Mahāmudrā forms a significant practice. It removes many diseases.

Praṇava or OM is eternal, pure, consciousness. It encompasses all times and represents Absolute Brahma.

Genesis of the creation has been described wherein from Brahma parāśakti has evolved which is Self-illuminating Ātmā. From Ātmā ākāśa,

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from ākāśa vāyu, from vāyu agni, from agni āpas, from āpas pṛthivī took place—which are the five mahābhūtas. Brahmā, Viṣṇu and Rudra are responsible for creation, sustenance and dissolution of the creation. From Brahmā the world comprising gods, animals, human beings and inanimate objects have come into existence.

Human beings are constituted of gross and subtle bodies. The consciousness undergoes four states of jāgrat, svapna, suṣupti and turīya.

Praṇava or OM comprises a, u and m which represent Brahmā, Viṣṇu and Rudra respectively. In yogīs, Praṇava is revealed as anāhata-nāda.

Praṇava should be repeated in all possible ways at all times. Thus one can live in the world just as a leaf of lotus which remains unaffected by water. Even though one is engaged in repetition of Praṇava, practice of prāṇāyāma is obligatory. Practice of nāḍī-śuddhi prāṇāyāma forms a preparatory practice for prāṇāyāma.

For practice of prāṇāyāma, a prescribed ratio for inhalation, exhalation and retention should be maintained along with (mental) repetition of praṇava.

Practice of āsana alleviates physical disorders. Prāṇāyāma overcomes impurities. Mental disturbances are overcome through practice of pratyāhāra. Dhāraṇā brings stability to mind. Samādhi results into attainment of mokṣa.

Twenty-six rounds of prāṇāyāma makes one pratyāhāra. Sixty-two pratyāhāra makes one dhāraṇā. Twelve dhāraṇās form one dhyāna and twelve dhyānas make one round of samādhi.

Critical appraisal of Yogacūḍāmaṇi-upaniṣad –

Yogacūḍāmaṇi-upaniṣad sets attainment of kaivalya as the highest objective of human life which, as it suggests, can be achieved through the practice of yoga of six components. To secure success, it is considered essential to acquire knowledge of the body comprising cakras, ādhāras, lakṣyas and vyomans. A small discussion on subtle and causal body has also been initiated though it is not adequate.

Yogacūḍāmaṇi-upaniṣad puts emphasis on the practice of ajapā-gāyatrī of haṃsa-mantra to ensure awakening of kuṇḍalinī. As an alternative to raise up kuṇḍalinī from its dormant state, practice of three bandhas is also suggested. Here kuṇḍalinī has been described which has eight coils.

Among higher practices of haṭhayoga, techniques of khecarī and vajrolī are described in some details.

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Practice of praṇāva-japa is strongly recommended. Three letters of Praṇava represent three states of consciousness. The entire creation has been conceived as an expression of Praṇava alone. Practice of prāṇāyāma along with Praṇava is found to be of great significance. (On the issues relating to Praṇava and four states of consciousness, this text heavily leans on Muṇḍakopaniṣad).

There are substantial ingredients in this text to suggest that it belongs to the tradition of haṭhayoga. However, it does not dwell on a very important topic of haṭhayoga which is āsana. There is no mention of śuddhikriyās or ṣaṭkarmas which make necessary features of almost all haṭha texts. This text also does not mention the name of aṣṭa-kumbhakas. But it describes nāḍīśodhana and praṇavātmaka prāṇāyāma for spiritual progress.

Several components of yoga like dhāraṇa etc. have been left without any description.

Vivaraṇa and Bhāṣya —

It may not be an exaggeration to say that had there not been the commentary of Vivaraṇa or Bhāṣya, it would have never been quite easy to decipher the content of the Yogopaniṣads and their relation to the mainstream tenets (embedded in the ancient Vaidika lore), barring the fact that rather than freeing ones mind of ideas and concepts, a commentary is bound to cast the understanding of the reader in its own mould. Despite this, a commentary is always a welcome relief, especially the one on those literatures which are written either in very few words (sūtras) or the contention is difficult to grasp due to long lapse of time.

No doubt, Vivaraṇa and Bhāṣya serve well in grasping the message of these Yogopaniṣads.

Vivaraṇa (Vi.)—

Contributions —

i) Vivaraṇa repeatedly quotes Principle Upaniṣads to substantiate the contention of Yogopaniṣads.

ii) A different name for Nāḍīśodhana prāṇāyāma has been given as Upakrama Prāṇāyāma (Triśikhibrāhmaṇopaniṣad-mantra-94).

iii) Yogakuṇḍalyupaniṣad-2.17-19 gives the Melanamantra in a coded language which has been decoded by Vivarana.

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iv) An effort has been made by Vivaraṇa to correlate four states of vāk – parā, paśyantī, madhyamā and vaikharī to mūlādhāra, anāhata, and viśuddhi (no cakra could be found related to vaikharī).

Limitations—

i) Understanding of movement of jīva in nāḍīcakra (Triśikhibrāhmaṇopaniṣad-mantra-60) demands more clarification from Vivaraṇa.

ii) Vivaraṇa says (Yogacūḍāmaṇyupaniṣad-54) that sirā originates from bindu. It adds to confusion since such view is not held by any other authority.

iii) On Yogacūḍāmaṇyupaniṣad-54 Vivaraṇa says that sirā is a synonym for nāḍī. This needs clarification.

(According to Āyurveda, **nāḍī** is a channel (Caraka-śā-6.23) which may be made up of a metal like copper etc. (Suṣruta-sū-27.17). Suśruta-ni-10.10 also says that nāḍīs in the human body are supposed to carry the morbid fluids from boils etc. Thus nāḍīs should be passages in the body.

Dhamanī— Caraka-ni-60.8 says that (śoṇitavāhinī nāḍī) a nāḍī (channel) through which blood flows is a dhamanī (artery or vein).

Sirā— is said to be a nāḍī or **praṇālī** (Caraka-śā-7.14). Sirās are originated from navel (Suśruta-śā-7.4) or from heart (Aṣṭāṅgahṛdaya-sū-12.48).

Thus—

a) According to Haṭhayoga, all nāḍīs originate from kanda and not from navel or heart as Āyurveda says.

b) Āyurvedika nāḍī cannot be equated with that of Haṭhayoga. Haṭhayogika nāḍī cannot be understood as Āyurvedika dhamanī or sirā or praṇālī).

Bhāṣya of Appaya Dīkṣita (ApD) —
Contributions—

i) Appaya Dīkṣita provides a lucid clarification of dhyāna as known by other names such as śabdānubiddha-samādhi, nididhyāsana, abhedopāsana and jñānayoga (Triśikhibrāhmaṇopaniṣad-mantra-31).

ii) Appaya Dīkṣita's exposition of daharavidyā and bhūmavidyā (Triśikhibrāhmaṇopaniṣad-mantra-157-158) is commendable. Through this he has established a link of Haṭha practice with its root embedded in Upaniṣads.

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iii) Like a staunch Advaita Vedāntī, Appaya Dīkṣita does not make any distinction between the Absolute and the relative Brahma (Yogakuṇḍalyupaniṣad-III.24).

iv) For kevala-kumbhaka Appaya Dīkṣita uses the term akṛtaka prāṇāyāma and for sahita kumbhaka kṛtaka prāṇāyāma (Yogacūḍāmaṇyupaniṣad-121).

v) Appaya Dīkṣita uses (Yogacūḍāmaṇyupaniṣad-119) the term Khaṇḍayoga for bahiraṅgayoga and Akhaṇḍa(dhyāna)yoga for antaraṅgayoga of Pātañjala Yoga.

vi) Appaya Dīkṣita states (Yogacūḍāmaṇyupaniṣad-121) that it is essential to undertake the practice of akṛtaka prāṇāyāma or kevalakumbhaka to attain Brahma-hood. Practice of kṛtaka prāṇāyāma or sahita kumbhaka does not lead to that state.

Limitations—

i) Appaya Dīkṣita does not comment on first and second chapters of Yogakuṇḍalyupaniṣad saying that there is no such need felt by him.

ii) 12 aṅgas of prāṇā equally divided in three categories which are—adhyātmika, ādhidaivika and ādhibhautika (Triśikhibrāhmaṇopaniṣad -mantra-8). Further clarification on this by Appaya Dīkṣita is expected.

Plan of presentation—

The original Saṃskṛta verse or prose is given first followed by transliteration of the same in Roman characters. Against the number of verses, is given the translation in English. Thereafter the commentary of Vivaraṇa by Upaniṣad-brahma-yogī has been given in original Saṃskṛta along with the translation of the commentary wherever it is felt necessary.

This follows the original Saṃskṛta text of the commentary named Bhāṣya by Appaya Dīkṣita alongwith its English translation.

Then Critical Note is given on the content of the verse wherever a clarification is felt necessary.

In the Foot-note variant readings are given after consulting available Manuscripts.

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In the Appendix are given short-notes explaining certain concepts / issues appearing in the main text which are not elaborated therein.

Index of Half-verses includes all half-verses of the text alphabetically arranged and their location as per page number. (This naturally excludes the text written in prose form).

At last appears Word-Index of important words with page number where they appear in the book.

We express our sincere thanks to Dr. S. B. Sakhalkar for his kind co-operation in preparing the press-copy of this work and also offering various good suggestions for improving its quality.

We are very grateful to Pt. A. Mahadeva Shastri and Adyar Library, Chennai, whose publication of twenty Yogopaniṣads has been of great help in preparing the present work.

We are also indebted to the Director of Mysore Oriental Library, Mysore, for kindly supplying us with the Bhāṣya of Appaya Dīkṣita on the present three Upaniṣads.

We hope that our valued readers will derive suitable benefits from this critical edition.

— *Editors*

Lonavla,
17th January, 2009.

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त्रिशिखब्राह्मणोपनिषद्
Triśikhi-brāhmaṇopaniṣad

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अणुः पन्था विततः पुराणः

This ancient path is vast and subtle

— Bṛhadāraṇyakopaniṣad-IV.v.8

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त्रिशिखिब्राह्मणोपनिषद्
Triśikhi-brāhmaṇopaniṣad

पूर्णमदः — इति शान्तिः

Pūrṇam-adaḥ — iti śāntiḥ

ब्राह्मणभागः[2]

brāhmaṇa-bhāgaḥ

Brāhmaṇa Section

आत्मब्रह्मविषये प्रश्नाः[2]—

ātma-brahma-viṣaye praśnāḥ—

Enquiry regarding *Ātmā* and *Brahma* —

त्रिशिखी ब्राह्मण आदित्यलोकं जगाम । तं गत्वोवाच भगवन् किं देहः, किं प्राणः, किं कारणं, किमात्मा ? ॥ १ ॥

Triśikhī Brāhmaṇa ādityalokaṃ jagāma । taṃ gatvovāca Bhagavan kiṃ dehaḥ, kiṃ prāṇaḥ, kiṃ kāraṇaṃ, kimātmā ? 1.

Tr. A *Brāhmaṇa* named *Triśikhī* approached *āditya*(*loka*) (the sun) and enquired, "O Lord! What is the body ? What is *prāṇa* ? What is the (prime) cause ? Moreover, what is *Ātmā* ? 1.

विवरणम्—

Vivaraṇam (Vi.)—

Here follows the commentary named Vivaraṇa—

Vi. योगज्ञानैकसंसिद्धशिवतत्वतयोज्ज्वलम् ।
प्रतियोगिविनिर्मुक्तं परं ब्रह्म भवाम्यहम् ॥

(Enlightened by *Śiva*-hood attained through the wisdom of *yoga* alone, I would like to be *Brahma* free from all comparisons).

इह खलु शुक्लयजुर्वेदप्रविभक्तेयं त्रिशिखिब्राह्मणोपनिषत् निष्प्रतियोगिकब्रह्ममात्रपर्यवसन्ना तदुपायाष्टांगयोगप्रपञ्चप्रकाशिनी विजृम्भते (This Upaniṣad falls in the category of Śukla-yajurveda which deals exclusively with attainment of *Brahma*— the uncomparable, and expounds the eight components of *yoga* as aids thereto).

तस्याः स्वल्पग्रन्थतो विवरणमारभ्यते । त्रिशिखिब्राह्मणादित्यप्रश्नप्रतिवचनरूपेयमाख्यायिका विद्यास्तुत्यर्था (In a precised form, it narrates {the wisdom of *Brahma*} in the form of a dialogue between Triśikhi-brāhmaṇa and *Āditya*).

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1. त्रिशिख –M. 2. Line not in M.

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केयमाख्यायिका इत्यत आह — त्रिशिखीति (Name of this treatise is Triśikhi-brāhmaṇopaniṣad).

नामतः त्रिशिखी, ब्राह्मणोऽपत्यं ब्राह्मणः, सनातनो नाम मुनिः, आदित्यलोकासनम् आदित्यं विधिवत् उपसंगम्य देहप्राणादिकं तत्कारणं किं, स्वयं वा कीदृश इति पप्रच्छ (Triśikhī-brāhmaṇa was a *muni* named *Sanātana* who approached *Āditya* and posed questions regarding body, *prāṇa*, prime cause, Self etc.). 1.

Note. A number of ancient texts begin with a question on a particular issue which is generally treated in that text as the main theme as it has been also in this text. For example—*athāto Brahma-jijñāsā* (Brahmasūtra).

Among the four Vedas, Yajurveda has two sections, namely, Śukla-yajurveda and Kṛṣṇa-yajurveda. Triśikhi-brāhmaṇopaniṣad falls under the category of Śukla-yajurveda.

In some of the original sources we find the name of this text as Triśikhi-brāhmaṇopaniṣad and Triśikhī-brāhmaṇopaniṣad while in some other the name is Triśikha-brāhmaṇopaniṣad. 1.

सर्वस्य शिवत्वम्[1]—

sarvasya śivatvam—

All is of the nature of *Śiva*—

स[2] होवाच, सर्वमिदं शिव एव विजानीहि । किं तु नित्यः शुद्धो निरञ्जनो विभुरद्वयानन्दः[3] शिव एकः स्वेन भासेदं[4] सर्वं सृष्ट्वा[5] तप्तायःपिण्डवत् ऐक्यं[6] भिन्नवत् अवभासते । तद्भासकं किमिति चेत् —उच्यते । सच्छब्दवाच्यम् अविद्याशबलं ब्रह्म ॥ २ ॥

sa hovāca sarvam-idaṃ śiva eva vijānīhi । kiṃ tu nityaḥ śuddho nirañjano vibhur-advayānandaḥ śiva ekaḥ svena bhāsedaṃ sarvaṃ sṛṣṭvā taptāyaḥ-piṇḍavat aikyaṃ bhinnavat avabhāsate । tad-bhāsakaṃ kim-iti cet –ucyate । sacchabda-vācyaṃ avidyā-śabalaṃ brahma ॥ 2 ॥

Tr. He replied – learn that all this is *Śiva* alone. However, *Śiva*, who is eternal, pure, blemishless, all-pervading, undivided Bliss, creates all this out of his own splendour, but appears distinct even though one like the mass of a heated iron. If it be said—what is the cause of such appearance ? — it may be answered— *Brahma* being attached to ignorance (as attribute) (appears distinct). 2.

1. Line not in M. 2. तं –M. 3. विभुरद्वयः शि-K, M. 4. भासेनेदं –क, अ२, भासा इदं –M. 5. दृष्ट्वा-K, A, A1, A2, M. 6. एकं –A, A1, M.

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Vi. तत्प्रश्नं अंगीकृत्य तं होवाच भगवान् (In response to his question, *Bhagavān* {*Āditya*} replied—).

किमिति सर्वमिदमित्यादि । त्वया किं देह इत्यादि यत् पृष्टं तत शिव एवेति विजानीहि सर्वस्य शिवाज्ञानविकल्पितत्वात् (All the creation is but *Śiva* alone as there is nothing beyond the expanse of *Śiva*).

विकल्पाधिकरणत्वे अनित्यत्वादि स्यात् इत्यत आह — किं त्विति (There may arise the problem of *anityatva* {temporal} attached to *Śiva* if *vikalpa* {mental projection} is considered to be *Śiva*'s attribute. Therefore, this question is being put forth for clarity).

स्वाज्ञस्वविकल्पितविकल्पजालं अनित्यादिदोषदुष्टमेव (Attributes {demerits} like ignorance, mental projection, cobweb of thoughts {positive and negative} – all these are always flayed, as these are non-eternal and hence temporal).

किन्तु तद् विकल्पनाधारो नित्यत्वादिविशेषणविशिष्टः अद्वैतात्मा शिव एक एव, न कदापि द्वैतभावमुपैतीत्यर्थः (However, the prime source of all these *vikalpa* etc. is indivisible one— *Ātmā* who is *Śiva* alone which is *nitya* {Elternal and Absolute}, who never assumes duality).

विकल्पजातम् केन विकल्पितं सदेकतां गतं तद्भासक किम् ? इत्याशंकायां य एकः शिवः स स्वेन तेजसा सर्वमिदं सृष्ट्वा, तेन तप्तायःपिण्डवत् एकीभूय, तद्वैलक्षण्येनापि भासत इत्याह 'स्वेन' इति (Who has created {*vikalpa* and} all that evolved from *vikalpa* ? That which is ever indivisible, one and eternal, how that can get evolved {and appear} as 'many' and 'non-eternal' ? {To this problem}, it is replied that even though *Śiva* is one, through its own Power {*māyā* — illusion} He creates all this universe. Therefore, though *Śiva* is inseparably one just as a heated ball of iron {wherein fire and iron cannot be told one from the other}, with its creation, *Śiva* appears to be different even though *Śiva* is inseparably one).

ऐक्यं प्राप्य स्वज्ञदृष्ट्या भिन्नवदवभासते (Therefore, it is said that even though one with creation, *Śiva* appears to be alien).

किं तदित्यत्र किं देह इत्यादि त्रिशिखिप्रश्नप्रतिवचने सर्वमिदं शिव एवेति यत् प्रतिज्ञातं तत्र स्वविकल्पितकार्यापेक्षया स्वस्य कारणत्वं स्वातिरिक्ताव्यक्तादेः कार्यत्वं च विशदीकरोति — सदिति (To the question of Triśikhi, *Bhagavān* replies that all this body {creation} is nothing but *Śiva* alone. It itself is bereft of its product of *vikalpa*—is the cause to all that is *avyakta* {the unmanifest} and its products. This point is being justified below.)

'सदेव सोम्येदमग्र आसीत्' इति स्वाविद्यायोगात् शबलत्वं स्वेन रूपेण ब्रह्मत्वं सिद्धमित्यर्थः ('*sad-eva saumyedam-agra āsīt*', {Chāndogyopaniṣad-VI.2.1}— 'O wise! In the beginning it was *sat* {eternal} alone'—the creation of *Brahma* is only a colourful expanse in the form of Its {*Brahma*'s} *avidyā* {*māyā*} which is Its Power). 2.

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Commentary by Appaya Dīkṣita (ApD)-- तत्वोत्पत्तिक्रमोऽष्टांगयोगः प्रोच्य एव च (Process of evolution and elaboration on *aṣṭāṅga-yoga* are being given).

सेयं व्याख्यास्यते मुक्त्यै त्रिशिखीब्राह्मणश्रुतिः (Here follows the story of Triśikhi-brāhmaṇa which deals in the course of liberation).

अत्राविद्याशब्दोऽव्यक्तशब्दार्थः (In this context *avidyā* stands for *avyakta* {the unmanifest cause of creation}).

अव्यक्तशब्दोऽविद्याशब्दार्थश्चावगन्तव्यौ (One should get acquainted with the term *avyakta* and also the meaning of *avidyā*).

कुतः ? (How could it be sustained?)

अव्यक्तस्य कारणत्वप्रसिद्धेरविद्यायाः कार्यत्वप्रसिद्धेश्च (The unmanifest {*avyakta*} is the cause, while *avidyā* i.e. ignorance is the effect).

इह तप्तायःपिण्डेऽग्निवन्नामरूपप्रपञ्चो तदभेदेन स्थितिं नित्यशुद्धत्वादिलक्षणं शिवं भिन्नवदवभासयित्रविद्याशबलं ब्रह्म प्रकृत्यवच्छिन्नः परमपुरुष इत्यर्थः (There remains no distinction of fire and iron in a heated mass of iron. Similarly, *Śiva* which is ever Blissful and Eternal appears distinct due to *avidyā*. Śabala Brahma attached to *prakṛti* is known as Paramapuruṣa.

तज्जातमव्यक्तमविद्येत्यर्थः (Unmanifest *avidyā* is Its {*Śabala Brahma's*} product).

अविद्यायाः सकाशान्महदादीनामुत्पत्त्यभिधानादखिलजगच्छब्दो व्यष्टिदेहपरोऽवगन्तव्यः (From *avidyā mahat* etc. have been evolved. Therefore, it should be noted that the term *jagat* stands for the individual self that is microcosm).

यद्वा अव्यक्तशब्दो मायापरस्तस्याः सकाशान्महदादीनामुत्पत्त्यभिधानादखिलजगच्छब्दः समष्टिप्रपञ्चपरोऽवगन्तव्यः (Another view is that the term *avyakta* denotes *māyā* from which *mahat* {Primal} etc. have been evolved. Therefore, the term *jagat* stands for macrocosm, the expanse that the universe is).

मूलप्रकृतिजन्ययोर्मायाविद्ययोर्व्यष्टिसमष्टिप्रपञ्चकारणतायाः पृथक्प्रसिद्धत्वात् अनन्तरब्रह्मकल्पादिषु ज्ञानकर्मसमुच्चयोपासनासंस्कृतस्य जीवस्यैव कस्यचिदीश्वरपदप्राप्तावपि प्रथमसृष्टौ परब्रह्मसकाशादेवेश्वरस्य स्वयमुत्पन्नत्वान्मायाविद्योपाधिकयोर्जीवेशयोः पार्थक्यसिद्धिः (*Māyā* and *avidyā* which are of the nature of *mūla-prakṛti* {Primal, the unmanifest cause}, stand for micro and macro expanse of the universe respectively, and therefore they are distinct from each other. In several of *brahma-kalpas* a *jīva* gets purified through the integrated practice of *jñāna*{*-yoga*} and *karma*{*-yoga*} and thus attains *Īśvara*-hood {the status of *Īśvara*}. Even then at the beginning of the creation since *Īśvara* alone would be created from Brahma, and a *jīva* would have adjuncts of *māyā* and *avidyā*, it becomes clear that there remains a clear distinction between *Īśvara* and *jīva*). 2.

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Note. Even though *Brahma* is attributeless, it appears to have attributes. This is a complex issue. How *Brahma* essentially being free from all qualities and attributes appear to be attached to attributes? This is apparently a paradox.

For details on Brahma, *ajñāna* etc. see Appendix p.261.

Śaṅkara (Brahma-sūtra-bhāṣya-I.4.3) did not make any distinction between *Māyā* and *avidyā*. He used both these terms as synonyms. But, Vācaspati Miśra (Bhāmatī-II.1.28) says that *ajñāna* attached to *jīva* (individual self) is *avidyā*. When it is described as the power of *Brahma*, it is *māyā*. Thus *avidyā* is subjective. *Māyā* is objective.

In Chāndogyopa-VI.2.1 *Uddālaka* teaches his son Śvetaketu the truth regarding non-difference of individual soul from *Brahma*. This accounts Uddālaka's postulation of evolution of world from one Reality. '*Sat* (Reality) alone was in the beginning, only one, without a second'. It thought, 'May I be many, may I grow forth', and it sent forth fire, from which other orders of creation evolved in sequence.

The expression 'Reality (*sat*) alone was this in the beginning, only one' —establishes that there is one Reality as the cause of the phenomenal creation. The expression 'without a second' negates the existence of a second operative cause.

It is not the physical stuff of Śvetaketu that is declared to be *Brahma* by Uddālaka, but the real Self which knows no distinction. It has been observed, 'It is true that the world has emerged from 'the One' and that 'that One' is Śvetaketu's Self, yet it is not his (individual) Self that can explain the universe, but his Self only so far as it is one with *sat* or the universal Self.

According to Siddha-siddhānta-paddhati-I.4-5, in the beginning, when the creator who was the cause, did not exist, there existed the One unmanifest Absolute Being called *anāmā* (nameless or noumenal), one without a beginning or an end and the self-existent who is well-known in the *Nātha* philosophy. By himself, he has no power of creation. His Will alone which is his own—coexistent *nijāśakti* (i.e., internal power) through its progressive self-unfoldment into *nijā, parā, aparā, sūkṣmā* and *kuṇḍalinī* is at the basis of the entire creation.

Also see Haṭhapradīpikā-10 ch.I.18 for origination of the creation from *ākāśa*.

For more on various theories of origination, see 'Traditional Theory of Evolution and its Application in Yoga' (Lonavla Yoga Institute,2008). 2.

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ब्रह्मणः अखिलजगदुत्पत्तिः[1]—

brahmaṇaḥ akhila-jagad-utpattiḥ—

All the creation emanates from *Brahma* —

ब्रह्मणोऽव्यक्तम् । अव्यक्तान्महत् । महतोऽहंकारः । अहंकारात् पञ्चतन्मात्राणि । पञ्चतन्मात्रेभ्यः पञ्चमहाभूतानि । पञ्चमहाभूतेभ्योऽखिलं जगत् ॥ ३ ॥

brahmaṇo'vyaktam । avyaktān-mahat । mahato'haṅkāraḥ । ahaṅkārāt pañca-tanmātrāṇi । pañca-tanmātrebhyo pañca-mahābhūtāni pañca-mahābhūtebhyo'khilaṃ jagat ॥ 3 ॥

Tr. From *Brahma* unmanifest has been evolved, from unmanifest *mahat* (the Primal), from *mahat ahaṅkāra* (I-ness), from *ahaṅkāra* the five *tanmātras* (subtle elements), from five *tanmātras* five *mahābhūtas* (gross elements) and from five (gross) elements the whole (manifest) world has been created. 3.

Vi. केवलब्रह्मणः कल्पनानधिकरणत्वेन निष्प्रतियोगिकनिर्विकल्पत्वात् तत् तिष्ठतु, शबलब्रह्मणः किं विकल्पितम् इत्यत आह— ब्रह्मणोऽव्यक्तमिति (Absolute *Brahma* is said to be one and devoid of ignorance. Moreover, *Kevala Brahma* is uncomparable and without *vikalpa* {matchless, without an alternative} from which creation is not conceived. Therefore, how can {*avidyā*} 'ignorance' be imposed upon *Brahma*? As has been said that from {*Śabala*} *Brahma avyakta* {unmanifest} has been evolved).

ततः किम् ? इत्यत्र गुणसाम्यभावमापन्नाव्यक्तात् महत् (So what is the problem? It is answered that from *avyakta*, which is the state of equillibrium of *guṇas*, *mahat* has been evolved).

सत्वभावमापन्नमहतः अहंकारः (From *mahat*, which has predominance of *satva*, *ahaṅkāra* has been evolved).

रजोभावमापन्नाहंकारात् पञ्चतन्मात्राणि (From *ahaṅkāra* which has predominance of *rajas*, five *tanmātras* are evolved).

तमःप्रधानपञ्चतन्मात्रेभ्यः पञ्चमहाभूतानि पञ्चीकृतानीत्यर्थः (Five *tanmātras* have a predominance of *tamas* from which the set of five *mahābhūtas* are evolved through process of *pañcīkaraṇa*).

तमस्तमःप्रधानत्रिगुणोपसर्जनपञ्चीकृतपञ्चमहाभूतेभ्यः अखिलं जगत् (Through the scheme of *pañcīkaraṇa* of five *mahābhūtas* attached to the triad of *guṇas* having predominance of *tamas* to the entire creation has come into existence). 3.

---

1. Line not in M.

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Note. For similar account of the process of evolution and qualities of elements see Haṭhapradīpikā-10ch.I.19-25. For pañcīkaraṇa see Appendix on p.291.

In Advaita system Brahma has been conceived of two types—Para Brahma and Apara Brahma. Para Brahma or Kevala Brahma is pure and Absolute while Apara Brahma or Śabala Brahma has the potentiality of māyā through which Brahma effects the creation.

For more on evolutionary process of Sāṃkhya see 'Traditional Theory of Evolution and its Application in Yoga' (LYI, 2008).

Sāṃkhya developed a theory for understanding the relationship between cause and effect for which see satkāryavāda on Appendix p.300. 3.

Scheme of 'Emanation' in Triśikhi-brāhmaṇopaniṣad

Śiva Pure Consciousness (nirguṇa Brahma)
↓
Brahma attached with avidyā— saguṇa Brahma (the fountain-head of creation)
↓
Avyakta (unmanifest)
↓
Mahat (primal)
↓
Ahaṅkāra
↓
Pañca-tanmātras
↓
Pañca-mahābhūtas
↓
The entire creation

एकस्य पिण्डस्य बहुधा विभागः[1]—

ekasya piṇḍasya bahudhā vibhāgaḥ—

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One (microcosm) manifested as many (macrocosm)—

तदखिलं[1] किमिति ? भूतविकारविभागादिति । एकस्मिन् पिण्डे कथं भूतविकारविभाग इति । तत्कार्य[2]कारणभेदरूपेण[3] अंश-त[4]त्व-वाचक-वाच्य-स्थान-भेद[5]-विषय-देवताकोशभेद[6]विभागा भवन्ति ॥ ४ ॥

tad-akhilaṃ kim-iti ? bhūta-vikāra-vibhāgād-iti । ekasmin piṇḍe kathaṃ bhūta-vikāra-vibhāga iti । tat-kārya-kāraṇa-bheda-rūpeṇa aṃśa-tatva-vācaka-vācya-sthāna-bheda-viṣaya-devatā-kośa-bheda-vibhāgā bhavanti ॥ 4 ॥

Tr. What is this all? There are various elements (their evolutes and various species produced out of elements and their products). If there is only one *piṇḍa* (world-entity), how there can be various effects elements? On consideration of the distinction of cause and effect there are divisons, namely, *tatvas* (elements), *vācaka* (a word to predict), *vācya* (a word denoting an object), *sthānabheda* (distinction in location), *viṣaya* (objects), *devatā* (presiding deity), different *kośas* (sheaths). 4.

Vi. एकस्य पिण्डात्मनो जगतः कथमखिलत्वम् ? इत्यत्र पञ्चीकृतपञ्चमहाभूत-विकारविभागादिति । तत्राप्याक्षिपति — एकस्मिन्निति (How is it possible that from one *piṇḍa* {world-unit} the whole creation has taken place? To answer to this the scheme of evolution from the set of five elements has been explained).

तत्प्रकारमाह –तदिति । पृथिव्यादेः आकाशकार्यत्वम् आकाशादेः पृथिव्यादिकारणत्वमिति तत्तद्भूतकार्यकारणभेदरूपेण पृथिव्यादिपञ्चभूतविभागः (In that scheme of evolution too *pṛthivī* etc. are the evolutes of *ākāśa* while *ākāśa* etc. are the causes {to *pṛthivī* etc.}. Thus the set of five *bhūtas* {elements} like *pṛthivī* etc. are evolved based on the theory of cause and effect and distinguished thereby).

आकाशाद्यं शश्रोत्रादितत्वभेदेन तेषामभिधानाभिधेयभेदेन तत्तद्गोलकस्थानभेदेन शब्दादिविषयभेदेन दिगादिदेवतादिभेदेन आनन्दमयादिकोशभेदेन च बहुधा विभागा भवन्ति ।

एकस्मिन् अविद्याण्डपिण्डे भूतभौतिकविकारविभागा उपपद्यन्त इत्यर्थः (There can be very many classifications made based on the relationship of *ākāśa* {ether} as an element and 'ears' {as a hearing sense organ} as its extension; their *abhidhāna* {a word of predict} and *abhidheya* {an object denoted by the word of predict}; distinction of the presiding deity like *dig* {direction} etc.; and moreover, distinction of the sheaths like *ānandamaya* etc., *bhūtas* and their resultant evolutes occur in the same microcosm/macrocosm which is rooted in *avidyā* {ignorance}. 4.

1. जगदखिलं-K. 2. तत्तत्कार्य—K, A, A1, A2. 3. कारणभेदविकाराणाम् –M. 4. शत – M. 5. स्थाभेद –M. 6. देवताकाश –M.

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Note. In Siddha-siddhānta-paddhati—Ch-I the process of phenomenal creation has been postulated in the following manner: In the beginning, when the creator who was the cause, did not exist, there existed the One unmanifest Absolute Spirit called *anāmā* (the Nameless which is noumenal), one without a beginning or end and the self-existent. By himself, he has no power of creation. His will alone, which is his own co-existent *–nijā-śakti* i.e. inherent power through its progressive self-unfoldment into *nijā, parā, aparā, sūkṣmā* and *kuṇḍalinī* is at the basis of the entire creation. Whereas, *anāmā* is the noumenal aspect of the transcendental spirit, *śakti* is the phenomenal aspect of world activity. *Anāmā*, known as *paramapada* remains forever complete, *pūrṇa* or infinite. *Anāmā*, through its inherent power evolves itself in six stages viz. *parā, anādya, ādya, mahāsākāra, Prakṛti* and *garbha-piṇḍa*, each of the *piṇḍas* having twenty-five qualities. *Garbhapiṇḍa* as the physical body, is the last stage in the progressive stages of evolution.

For details on number of tatvas, see Appendix p.304. 4.

आकाशादीनामंशभेदाः[1]—

ākāśādīnām-aṃśa-bhedāḥ—

Variants of *ākāśa* etc.—

अथाकाशः अन्तःकरणमनोबुद्धिचित्ताहंकाराः । वायुः समानोदान-व्यानापान-प्राणाः । वह्निः[2] श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणाः । आपः शब्दस्पर्शरूपरसगन्धाः । पृथिवी वाक्पाणिपादपायूपस्थाः ॥ ५ ॥

athākāśaḥ antaḥkaraṇa-mano-buddhi-cittāhaṅkārāḥ । vāyuḥ samānodāna-vyāna-apāna-prāṇāḥ । vahniḥ śrotra-tvak-cakṣur-jihvā-ghrāṇāḥ । āpaḥ śabda-sparśa-rūpa-rasa-gandhāḥ । pṛthivī vāk-pāṇi-pāda-pāyūpasthāḥ ॥ 5 ॥

Tr. *Ākāśa* (ether) has predominance on *antaḥkaraṇa* (internal senses), *manas* (mind faculty producing thoughts), *buddhi* (rationalizing intelligence), *citta* (consciousness) and *ahaṅkāra* (I-ness). *Vāyu* (air) has predominance on *samāna* (vital air to digest), *udāna* (vital air rising upto throat), *vyāna* (air that is diffused throughout the body), *apāna* (air that moves downwards) and *prāṇa* (air that resides in the heart). *Vahni* (fire) has its predominance on ears, skin (integument), eyes, tongue and nostrils. *Āpas* (water) dominates over sound, touch, form, taste and smell. *Pṛthvī* (earth) element has its predominance over speech, hands, legs, anus and generative organ. 5.

1. Line not in M. 2. वह्नि –M.

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Vi. एवं यत् सूत्रितं तदर्थं आकाशादिक्रमेण विशदीकरोति —अथेत्यादिना । आकाशांशा इत्यर्थः । अथ वाय्वाद्यंशा उच्यन्ते —वायुरिति ॥ ५ ॥

Note. ***Antaḥkaraṇa***— A collective name for intellect (*buddhi*), ego (*ahaṅkāra*), and mind (*manas*)—Tantrāloka-IX.236, Śāradātilaka-I.36. According to Advaita school of philosophy *antaḥkaraṇa* has four components, namely, *citta, buddhi, ahaṅkāra* and *manas*, while Mīmāṅsakas treat it as composed of only one entity i.e., *manas*. 5.

Caraka Saṃhitā Sūtra.-VIII.1-12 gives a scheme of the senses, their field and nature of function which is as follows—

1) five indriyas (sense faculties)—cakṣu, śrotra, ghrāṇa, rasana, sparśana

2) indriya-dravyas (material constituents of senses)—jyotis, kha, bhūḥ, āpas, vāyu

3) indriyādhiṣṭhānas (sense organs)—akṣiṇī, karṇau, nāsike, jihvā, tvak

4) indriyārthas (sense objects)—rūpa, śabda, gandha, rasa, sparśa

5) indriyabhuddhi (sense perceptions)— visual, auditory, olfactory, gustatory, tactile. 5.

5 **indriyas** (sense faculties)	5 **indriya-dravyas** (material constituents of senses)	5 **indriyādhiṣṭhānas** (sense organs)	5 **indriyārthas** (sense objects)	5 **indriya-bhuddhi** (sense perceptions)
cakṣu	jyotis (light)	akṣiṇī (eyes)	rūpa (form)	visual
śrotra	kha (space)	karnau (ears)	śabda (sound)	auditory
ghrāṇa	bhūḥ (earth)	nāsike (nostrils)	gandha (smell)	olfactory
rasana	āpas (water)	jihvā (tongue)	rasa (taste)	gustatory
sparśana	vāyu (air)	tvak (skin)	sparśa (touch)	tactile

तेषां विषयभेदाः[1]—

teṣāṃ viṣaya-bhedāḥ—

Functions of elements—

ज्ञानसंकल्पनिश्चयानुसन्धानाभिमाना आकाशकार्यान्तः[2]करणविषयाः ।

jñāna-saṅkalpa-niścayānusandhānābhimānā ākāśa-kāryāntaḥkaraṇa-viṣayāḥ ।

1. Line not in M. 2. कर्मज्ञानेन्द्रियविषयेषु –extra in M, आकाशकार्या अन्तः-A2.

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Tr. *Ākāśa* (ether) conducts the internal functions such as (acquiring) knowledge, determination, decision, enquiry and assertion.

समीकरणोन्नयनग्रहणश्रपणोच्छ्वासा[1] वायुकार्यप्राणादिविषयाः ।
samīkaraṇonnayana-grahaṇa-śrapaṇocchvāsā vāyu-kārya-prāṇādi-viṣayāḥ ।

Tr. *Vāyu* (air) executes the activities relating to *prāṇa* which are assimilation, lifting, acquiring, digestion and exhalation.

शब्दस्पर्श[2]रूपरसगन्धा अग्निकार्यज्ञानेन्द्रियविषया अबाश्रिताः ।
śabda-sparśa-rūpa-rasa-gandhā agni-kārya-jñānendriya-viṣayā ab-āśritāḥ ।

Tr. Functions of *agni* (fire) are relating to sensory organs which are (hearing of) sound, touch, (perception of) form, taste and smell which depend on water.

वचनादानगमनविसर्गानन्दाः पृथिवीकार्यकर्मेन्द्रियविषयाः ।
vacanādāna-gamana-visargānandāḥ pṛthivī-kārya-karmendriya-viṣayāḥ ।

Tr. *Pṛthivī* (earth element) conducts the functions related to motor organs which are speech, holding with hands, movement, excretion, pleasure (procreation).

कर्मज्ञानेन्द्रियविषयेषु प्राणतन्मात्रविषया अन्तर्भूताः ।
karma-jñānendriya-viṣayeṣu prāṇa-tanmātra-viṣayāḥ antarbhūtāḥ ।

Tr. Functions relating to *prāṇa* and *tanmātras* are included within those of motor and sense organs.

मनोबुद्ध्योश्चित्ताहंकारौ चान्तर्भूतौ ॥ ६ ॥
mano-buddhyoś-cittāhaṅkārau cāntarbhūtau ॥ 6 ॥

1. श्रवणोच्छ्वासाः-K, A.M. 2. कर्मज्ञानेन्द्रियविषयेषु शब्दस्पर्श-A.

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Tr. Similarly, functions of both *citta* and *ahaṅkāra* (I-ness) are included in those of *manas* (mind) and *buddhi* (discriminative intelligence). 6.

Vi. अंशभेदानुक्त्वा विषयभेदानाह —ज्ञानेति (Description of functions of elements follow their variants of the elements). 6.

ApD — किमर्थमिह प्राणतन्मात्रविषयाः कर्मज्ञानेन्द्रियविषयेष्वन्तर्भूता इति मनोबुध्योश्चित्ताहंकारौ चान्तर्भूताविति चोक्तम् (Why is it that an effort is being made to elaborate the subject of *prāṇa* and *tanmātras* in the context of senses of *karma* {motor organs} and sense organs, wherein *manas* {mind}, *buddhi* {discriminative intelligence}, *citta* {awareness} and *ahaṅkāra* {ego} are also included?)

अत्रोच्यते - सप्तदशतत्वात्मकलिंगशरीरनिर्देशार्थकमिति (It is being stated that this effort is made to understand *liṅga-śarīra* which is constituted of seventeen constituents {which are as follows}).

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् (It {*liṅga-śarīra*} includes the set of five *prāṇas, manas* {mind}, *buddhi* {discriminative intelligence} and the set of ten sense and motor organs). 6.

सूक्ष्मभूतमात्राः [1] —

sūkṣma-bhūta-mātrāḥ —

Functions of subtle elements —

Elements and their functions		
Element	**works for**	**functions**
1. Ākāśa (ether)	Internal sense organs	Knowledge, determination, decision, enquiry, assertion
2. Vāyu (air)	*Prāṇa*	Assimilation, lifting, acquiring, digestion, exhalation
3. Agni (fire) depends on water	Sensory organs	Sound, touch, (perception of) form, taste, smell
4. Pṛthivī (earth element)	Motor organs	Speech, accepting, movement, excretion, pleasure
5. Prāna	*Tanmātras*	Of both motor and sense organs
6. Citta, ahaṅkāra	*Manas, buddhi*	Those of *manas, buddhi*

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अवकाशविधूतदर्शनपिण्डीकरणधारणाः सूक्ष्मतमा जैव[2]तन्मात्रविषयाः ॥७॥

avakāśa-vidhūta-darśana-piṇḍīkaraṇa-dhāraṇāḥ sūkṣmatamā jaiva-tanmātra-viṣayāḥ ॥ 7 ॥

Tr. Functions of subtle elements pertaining to *jīva* (embodied soul) are—*avakāśa* (space), *vidhūta* (clarity and mobility), *darśana* (perception), *piṇḍīkaraṇa* (assimilation or solidification) and *dhāraṇā* (retention). 7.

Note. *Avakāśa* is related to *ākāśa*, *vidhūta* to *vāyu*, *darśana* to *agni*, *piṇḍīkaraṇa* to *jala* and *dhāraṇā* to *pṛthvī*. 7.

Vi. सूक्ष्मभूतमात्रा उच्यन्ते —अवकाशेति ॥ ७ ॥

आध्यात्मिकादिविभागः[1]—

ādhyātmikādi-vibhāgaḥ—

Divisions of *ādhyātmika* etc.—

एवं द्वादशांगानि आध्यात्मिकान्याधिभौतिकान्याधिदैविकानि ।

evaṃ dvādaśāṅgāni ādhyātmikānyādhibhautikānyādhidaivikāni ।

Tr. There are twelve divisions of *ādhyātmika*, *ādhibhautika* and *ādhidaivika*.

अत्र निशाकरचतुर्मुखदिग्वातार्कवरुणाश्व्यग्नीन्द्रोपेन्द्रप्रजापतियमा अक्षाधिदेवता[3]रूपैर्द्वादशनाड्यन्तःप्रवृत्ताः प्राणा एवांगानि अंगज्ञानं तदेव ज्ञातेति ॥ ८ ॥

atra niśākara-caturmukha-dig-vātārka-varuṇāśvyagnīndropendra-prajāpati-yamā akṣādhi-devatā-rūpair-dvādaśa-nāḍya'ntaḥ-pravṛttāḥ prāṇā evāṅgāni aṅga-jñānaṃ tad-eva jñāteti. 8.

Tr. These are— *niśākara* (moon), *Caturmukha* (deity with four faces i.e. Brahmā), *dig* (four cardinal directions), *vāta* (air), *arka* (sun), *Varuṇa* (deity of water), *Aśvinas* (the pair of divine physicians), *agni* (fire), *Indra* (chief of the gods), *Upendra* (demigods or synonym for *Viṣṇu*), *Prajāpati* (creator),

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1. Line not in M. 2. जेव इत्येतत् एव इति शोधितम्-K. 3. यमाक्ष्याधिदेवता –M, यमाक्ष्या-K, A, A1, A2.

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Yama (god of death) which are to be known in the form of *prāṇa* residing in the senses and twelve *nāḍīs* presided over by the deities. Such knowledge makes one knower. 8.

Vi. अंशादिभेदेन एवम् इत्यादि । अत्र आत्मानं देहं भूतजातं देवताजातं च अधिकृत्य भवन्तीति आध्यात्मिकानि इत्यादि ।

तत्र आध्यात्मिकानि आधिभौतिकानि उक्तानि ।

अत्र आधिदैविकविवक्षया करणाधिपा उच्यन्ते —अत्रेति (That which relates to *Ātmā* {all constituents and divisions in the body} is called *ādhyātmika;* which relates to *bhūta* {elements} is *ādhibhautika;* while that which relates to *devatā* {deity} is called *ādhidaivika*).

इडादि द्वादशनाडी (There are twelve *nāḍīs* such as *iḍā* etc.).

यत् सर्वागज्ञानम् अन्तःकरणं तदेव उपाधित्वेन योऽभिमन्यते स एव ज्ञाता जीवो भवतीत्यर्थः (*Jīva* {embodied soul} is known as the knower as it gets identified with attributes such as *antaḥkaraṇa* {internal sense organ} and acquires all knowledge). 8.

ApD— अपञ्चीकृतभूतोत्थं सूक्ष्मांगं भोगसाधनमिति हि (Even the subtle body forms the medium of {*bhoga*} worldly enjoyment which is evolved from *bhūtas* which are not quintiplicated {not yet in the manifest form}).

एवमुक्तप्रकारकप्राणेन्द्रियवन्ति द्वादशांगान्याध्यात्मिक-चतुष्टयाधिभौतिक-चतुष्टयाधिदैविक-चतुष्टयैः प्रसिद्धानि (Thus it is accepted that there are twelve *aṅgas* of *prāṇa* and senses which comprise four each of *ādhyātmika, ādhibhautika* and *ādhidaivika*).

अण्डजस्वेदजोद्भिज्जजरायुजानीत्येतानि पिण्डाश्चतुर्विधा इति वक्ष्यति च (There are four categories of *piṇḍas* {living species} such as born out of eggs {oviparous}, sweat {certain insects}, plants {from earth—trees, shrubs, creepers and herbs} and wombs —viviparous).

निशाकरादयो द्वादश देवताः (There are twelve deities such as *niśākara* etc.).

अक्ष्याद्यधिदेवतारूपैर्द्वादशनाडीष्वन्तःप्रवृत्ताः (Presiding deities of senses like eyes etc. have entered into twelve *nāḍīs*).

प्राणा इन्द्रियाण्येवांगानि शरीराणि ({Gross} body comprises *prāṇas* and sense organs).

अंगविषयकं ज्ञानं देहोऽहमिति यस्य तदेव ज्ञाता जीव इत्यवगन्तव्यम् (It should be noted that *jīva* identifies with gross body-'I am the body'). 8.

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Note. These three divisons of *ādhyātmika* etc. should not be mistaken for the three types of *duḥkha* as described in Sāṃkhya-kārikā, In this context these are the three layers of creation. 8.

ज्ञातृव्यापाराभिव्यक्तिः[1] —

jñātṛ-vyāpārābhivyaktiḥ—

Expression of functions of the knower—

अथ व्योमानिलानलजलान्नानां पञ्चीकरणमिति ।

atha vyomānilānala-jalānnānāṃ pañcīkaraṇam-iti ।

Tr. Here follows the scheme of *pañcīkaraṇa* of (each of the elements containing all five elements in a specific proportion) *vyoma* (ether), *anila* (air), *anala* (fire), *jala* (water) and *anna* (earth).

ज्ञातृत्वं समानयोगेन श्रोत्रद्वारा शब्दगुणो वागधिष्ठित आकाशे तिष्ठति आकाशस्तिष्ठति ।

jñātṛtvaṃ samāna-yogena śrotra-dvārā śabda-guṇo vāg-adhiṣṭhita ākāśe tiṣṭhati ākāśas-tiṣṭhati ।

Tr. Power of knowledge conjoines with *samāna* (*vāyu*) through ears which reside in *ākāśa* possessing quality of sound wherein *vāk* is located. This is (the status of *ākāśa* —ether).

मनो व्यानयोगेन त्वग्द्वारा स्पर्शगुणः पाण्यधिष्ठितो वायौ तिष्ठति वायुस्तिष्ठति ।

mano vyāna-yogena tvag-dvārā sparśa-guṇaḥ pāṇyadhiṣṭhito vāyau tiṣṭhati vāyus-tiṣṭhati ।

Tr. *Manas* (mind) being attached with *vyāna* (*vāyu*) through integument having quality of touch dwells in *vāyu* wherein (potentiality of) hands is located. This is (the status of) *vāyu* –air.

1. Line not in M.

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बुद्धिरुदानयोगेन चक्षुर्द्वारा रूपगुणः[1] पादाधिष्ठितोऽग्नौ तिष्ठत्यग्निस्तिष्ठति।
buddhir-udāna-yogena cakṣur-dvārā rūpa-guṇaḥ pādādhiṣṭhito'gnau tiṣṭhatyagnis-tiṣṭhati ।

Tr. *Buddhi* (intelligence) in association with *udāna* (*vāyu*) through eyes having quality of form resides in *agni* (fire) wherein (potentiality of) legs resides. This explains (the status of) *agni*—fire.

चित्तमपानयोगेन जिह्वाद्वारा रसगुण उपस्थाधिष्ठितोऽप्सु तिष्ठत्यापस्तिष्ठन्ति।
cittam-apāna-yogena jihvā-dvārā rasa-guṇa upasthādhiṣṭhito'psu tiṣṭhatyāpas-tiṣṭhanti ।

Tr. *Citta* being united with *apāna* through tongue having quality of taste resides in water wherein (potentiality of) procreation is located. This is (the status of) *apas*—water.

अहंकारः प्राणयोगेन घ्राणद्वारा गन्धगुणो गुदाधिष्ठितः पृथिव्यां तिष्ठति पृथिवी तिष्ठत्येवं वेद ॥ ९ ॥
ahaṅkāraḥ prāṇa-yogena ghrāṇa-dvārā gandha-guṇo gudādhiṣṭhitaḥ pṛthivyāṃ tiṣṭhati pṛthivī tiṣṭhatyevaṃ veda ॥ 9 ॥

Tr. *Ahaṅkāra* (I-ness) being joined with *prāṇa* through nose having quality of smell resides in *pṛthivī* (earth) wherein (potentiality of) defaecation is located. This is (the locus standi of) *pṛthivī* (earth). 9.

Vi. एवमाध्यात्मिकादितापत्रयं निरूप्य अथ पञ्चीकरणाभिव्यक्तज्ञातृव्यापृतिं व्यक्तीकरोति —अथेति (Three causes of suffering like *ādhyātmika* etc. are narrated followed by a description of the scheme of *pañcīkaraṇa*).

पञ्चीकरणमिति पञ्चीकरणनिष्पन्नं ज्ञातुः ज्ञातृत्वमित्यर्थः (What is *pañcīkaraṇa*? *Pañcīkaraṇa* is a process narration of which offers wisdom to the knower).

व्यष्टिसमष्टिप्रपञ्चारोपाधिकरणजीवेश्वरयोः व्यापृतिं भूततत्कार्यानुप्रवेशं चाह — ज्ञातृत्वमिति ।

जीवेशावावष्टभ्य ज्ञातृत्वम् इत्यादि ।

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1. चक्षुर्द्वारा रूपगुणः –not in M.

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आकाशस्तिष्ठति —आकाशादौ आकाशादिः भूत्वा तिष्ठतीत्यर्थः (Elaboration and distinction of microcosm and macrocosm, imposition and extention of *jīva* and *Īśvara* – expansion of *bhūta* (elements) and their functions are described thereafter. *Ākāśa* and other elements reside in *ākāśa* itself).

एवं वेद, य एवं पञ्चभूततत्कार्यासंगान्तर्यामिणं वेद सोऽन्तर्यामी भवतीति शेषः (One who learns this process of five elements and their products and also the knower who is unattached to all this becomes one with the Absolute). 9.

ApD-- ज्ञातृत्वं ह्यन्तःकरणं तदाकाशे तिष्ठति, आकाशश्चान्तःकरणे तिष्ठति (The agent that is knower is in *antaḥ-karaṇa* {internal space} which resides in space alone and that very *ākāśa* again is located in *antaḥ-karaṇa* {internal space}).

स्पष्टमन्यत् (All else is clear). 9.

Note. According to Sāṅkhya philosophy there are three types of sources of pain which are— *ādhyātmika*, *ādhidaivika* and *ādhibhautika*. First type of pain is related to body and mind and it is like fever (bodily) and anger, fear (mental) etc. *Ādhibhautikas* are those pains which are caused by man, animal, snake, mountain and trees etc. Third type of pains are those which are caused by *yakṣa* (demigods), *rākṣasa* (demons), rain, heat and cold etc. See Sāṅkhya-kārikā-1, *duḥkhatrayābhighātāj-jijñāsā tad-apaghātake hetau*. Also see Viṣṇupurāṇa-VI.5.2-8. for details.

According to Sāṅkhya, freedom from these three *duḥkhas* is called *apavarga*.

According to Naiṣkarmyasiddhi-I.I.2 *apavarga* is attained by progressive elimination of each of these traits like—*duḥkha, janma, pravṛtti, doṣa, mithyā* and *ajñāna*.

In the philosophy of *Vedānta* the duality of the world is considered as the reason for feeling of pain (*duḥkha*) and when the misunderstanding of the duality is removed after the knowledge of the non-dual *Paramātmā*, the question of *duḥkha* does not arise. And at this stage, *jīva* becomes *Brahma* which is of the nature of *sat* (eternal), *cit* (conscious) and *ānanda* (Bliss). 9.

Note. For *pañcīkaraṇa* see Appendix on p.296.

According to Triśikhi-brāhmaṇopaniṣad there are 25 constituents in a living organism. See Appendix on p.275 for their functions. 9.

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मन्त्रभागः[1]

mantra-bhāgaḥ

Mantra Section

ब्रह्मणः सकाशात् पञ्चीकरणान्ता सृष्टिः ॥[1]

brahmaṇaḥ sakāśāt pañcīkaraṇāntā sṛṣṭiḥ ॥

From *Brahma* the entire creation has emanated through (the process of) *pañcīkaraṇa*.

अत्रैते श्लोका भवन्ति –

atraite ślokā bhavanti—

Here are the *ślokas* (to elaborate the process of *pañcīkaraṇa*)—

पृथग्भूते षोडशकलाः स्वार्धभागान् परान्[2] क्रमात् ।
अन्तःकरणव्यानाक्षि[3]रसपायुनभःक्रमात्[4] ॥ १ ॥

pṛthag-bhūte ṣoḍaśa-kalāḥ svārdhabhāgān parān kramāt ।
antaḥkaraṇa-vyānākṣi-rasa-pāyu-nabhaḥ-kramāt ॥ 1 ॥

Tr. Elements are five, namely, *antaḥkaraṇa* (*ākāśa*—ether), *vyāna* (air), *akṣi* (fire), *rasa* (water) and *pāyu* (earth). Each element such as *ākāśa* is divided into sixteen parts. Half of it constitutes *ākāśa* and rest half of other four elements (in equal proportion). 1.

Vi. ब्राह्मणेन योऽर्थोऽभिहितः तमेतमर्थं मन्त्रा अप्यनुवदन्तीत्याह —अत्रेति (Desired meaning of the *Brāhmaṇa* Section is reflected in this *Mantras* Section).

स्वाज्ञविकल्पितस्वातिरिक्तषोडशकलातत्कार्यजातात् स्वाज्ञदृष्ट्या पृथग्भूते निष्कले ब्रह्मणि निर्बीजे सकलकलानिर्वाहकस्वाज्ञदृष्ट्या प्रश्नोपनिषत्परिपठितप्राणादिनामान्तकला बीजरूपेण आदौ विकल्पिताः सत्यः स्वारोपाधिकरणेश्वरयोगात् ईश्वरो भूत्वा (Sixteen *kalās*, as counted in Praśnopaniṣad which emanate from Brahma having creative potentiality {*śakti, māyā*}, and their functions have independent existence if perceived from Absolute *niṣkala* {without *kalā* or parts} Brahma which is also *nirbīja* {without *bīja* -- creative potentiality}. *Kalās* are inseparable from Brahma {Apara}, since they essentially form Its {*Brahma's*} part. Apara Brahma {Brahma with creative potentiality} is also known as Īśvara, since It is associated with Its potentiality).

अन्तःकरणशब्देन तत्कारणम् आकाशमुच्यते, व्यानशब्देन वायुः, अक्षिशब्देन अग्निः—अक्ष्णः तैजसत्वात्, रसशब्देन आपः, पायुशब्देन पृथिवी, इत्येवं नभःक्रमात् आकाशादिक्रमात् परान् स्वार्धभागान् पञ्चभूतानां मुख्यान् अंशान् क्रमात् तत्तद्भूते निक्षिप्य (By the word

1. Line not in M. 2. वरान्- A1. 3. अन्तःकरणव्यानोऽक्षि -K . 4. पायू नभः क्रमात्- K, A2.

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antaḥkaraṇa its cause has been referred to as *ākāśa* {ether}. Thus cause of *vyāna* is *vāyu* {air}, that of *akṣi* {eyes} is *agni* {fire} since eyes have predominance of fire element, that of *rasa* {taste} is *āpas* {water}, that of *pāyu* {anus} is *pṛthivī* {earth}. Each element like *ākāśa* {ether} consists fifty percent of *ākāśa* and rest fifty percent comprising other four elements, one-fourth each). 1.

Note. The set of sixteen *kalās* as described in Praśnopaniṣad-VI.2-4 are—*prāṇa, śraddhā* (benediction), *khaṃ* (ether), *vāyu* (air), *jyotis* (light), *āpas* (water), *pṛthivī* (earth), *indriya* (sense organs), *manas* (mind faculty), *anna* (food), *vīrya* (potentiality), *tapas* (austerity), *mantras, karma* (action), *lokas* (human beings), *nāma* (name). Just as several rivers merge in the ocean thus losing their identity (both name and form), similarly, all these *kalās* merge in *Puruṣa* (the Absolute) wherein they lose both name and form (ibid-VI.5).

For *antaḥkaraṇas* see Note on Triśikhi-brāhmaṇopaniṣad Brā.-5.

Vidyāraṇya describes two types of *antaḥkaraṇas*— *manas* and *buddhi* (*mano vimarśarūpaṃ syād, buddhiḥ syān-niścayātmikā*— Pañcadaśī-I.20). Sadānanda also describes two *antaḥkaraṇas* (*avayavāstu jñānendriyapañcakaṃ buddhimanasī*- Vedāntasāra-19). According to him, *citta* is adjusted in *buddhi* and *ahaṅkāra* in *manas* (*anayor-eva cittāhaṅkārayor-antarvhāvaḥ*- Vedāntasāra-19).

According to Siddha-siddhānta-paddhati-I.42 there are five *antaḥkaraṇas* which are *manas, buddhi, ahaṅkāra, citta* and *caitanya* which are known as *antaḥkaraṇa-pañcakas*. For the qualities of each of the *antaḥkaraṇas* see Siddha-siddhānta-paddhati-I.43-47.

Antaḥkaraṇas are of the nature of *ākāśa*. 1.

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मुख्यान्[1] पूर्वोत्तरैर्भागैर्भूते भूते चतुश्चतुः[2] ।
पूर्वमाकाशमाश्रित्य पृथिव्यादिषु संस्थितः[3] ॥ २ ॥
mukhyān pūrvottarair-bhāgair-bhūte bhūte catuś-catuḥ ।
pūrvam-ākāśam-āśritya pṛthivyādiṣu saṃsthitaḥ ॥ 2 ॥

Tr. The (main) half part (of an element) like earth consists of itself and the rest half of other four elements like *ākāśa* etc. in equal proportion. 2.

---

1. मुख्यात्- K, A1. 2. अन्तःकरण —- चतुश्चतुः –not in M. 3. संस्थिताः -A1.

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Vi. पूर्वोत्तरैः आकाशादिपृथिव्यन्तैः भागैः तत्तद्भूतार्धांशानां तत्तद्भूते निक्षिप्तत्वात् शिष्टार्धांशान् चतुश्चतुर्धा विधाय आकाशः स्वांशेतरार्धांशान् वाय्वादिभूतचतुष्टये निक्षिप्य, तथा वायुः स्वांशेतरार्धांशान् आकाशाग्निजलपृथिवीषु निक्षिप्येत्यादि समानम् (Each of the elements from *ākāśa* upto *pṛthvī* is divided into two parts—

Second half of an element is divided into four parts. For example, the later half of *ākāśa* is mixed with four other elements like *vāyu* etc. Similarly, half of *vāyu* is mixed with *ākāśa, agni, jala* and *pṛthvī*. This process is applicable to formation of all other elements as well).

एवं पञ्चीकृते सति पूर्वम् आकाशमाश्रित्य योंऽशोऽस्ति सोऽयं पञ्चीकरणानन्तरं पृथिव्यादिषु संस्थितो भवति (One half of *ākāśa* rests in elements like *pṛthivī* etc. This is the process of *pañcīkaraṇa* of evolution). 2.

मुख्या[1] ऊर्ध्वे[2] परा ज्ञेया ना(अ)[3]परानुत्तरान् विदुः ।
एवमंशा[4] अभूत् तस्मात् तेभ्यश्चांशा[5] अभूत् तथा ॥
तस्मादन्योऽन्यमाश्रित्य ह्योतं[6] प्रोतमनुक्रमात् ॥ ३ ॥
mukhyā ūrdhve parā jñeyā nā(a)parān-uttarān viduḥ ।
evam-aṃśā abhūt tasmāt tebhyaś-cāṃśā abhūt tathā ॥
tasmād-anyo'nyam-āśritya hyotaṃ protam-anukramāt ॥ 3 ॥

Tr. Primary part and secondary constituents are interdependent. In this manner, an element is associated with its subordinate part, which has smaller (four) parts. Thus, all the five elements are closely interwoven. 3.

Vi. ऊर्ध्वे पूर्व तत्तद्भूतमुख्यांशा एव पराः श्रेष्ठाः इति ज्ञेयाः (In a said element, the primary element {by which the element is known} forms the essential {major} proportion).

पञ्चीकृतेऽपि "वैशेष्यात्तु तद्वादस्तद्वादः" इति वैयासिकसूत्रानुरोधेन तत्तद्भूतव्यपदेशात् परत्वं युज्यते (In the scheme of *pañcīkaraṇa* as per this *sūtra* of Vyāsa *"vaiśeṣyāt-tu tad-vādas-tad-vādaḥ"* {in a body, prominent constituent finds preference in its name} complimentary constituting elements are considered secondary).

उत्तरान् मुख्यांशेतरान् अंशान् अपरान् गौणान् विदुः (According to the experts, complimentary parts which are not primary are to be considered as secondary).

तद्विद इत्यर्थः, यस्मात्, एवं पञ्चभूतांशः अभूत् (Thus, {five} elements are made up in a specific proportion).

---

1. परा - A. 2. ऊर्ध्व- A1. 3. न – M. 4. एवमंशो – K, A, A1, A2. 5. तेभ्यश्चांशो – Mu. 6. तत्प्रोतं -A1.

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तस्मात् तेभ्यः मुख्यांशेभ्यः तथा गौणांशः अभूत् (Thus, primary part of an element is told from its secondary part).

"पञ्चभूतांशा अभूत", "गौणांशा अभूत्" इति पाठे अभूवन्नित्यर्थे अभूदिति वचनव्यत्ययः। यस्मात् एवं तस्मात् अनुक्रमात् ओतं प्रोतं यथा भवति तथा पञ्चभूतेषु मुख्यांशोज्चलेषु गौणांशाः अन्योऽन्यमाश्रित्य वर्त्तन्त इत्यर्थः (In this manner five elements are closely interwoven in an orderly manner in each other with the prominence of the chief one and secondary ones being subordinate). 3.

ApD—अंशाः अभूत् अभूवन्नित्यर्थः ॥ ३ ॥

Note. For details on *pañcīkaraṇa* see Appendix p.296. 3.

चराचरात्मकविश्वसृष्टिः[1]—

carācarātmaka-viśva-sṛṣṭiḥ—

Creation (comprises) both movable and immovable—

पञ्चभूतमया भूमिः सा चेतनसमन्विता ॥ ४ ॥

pañca-bhūta-mayā bhūmiḥ sā cetana-samanvitā ॥ 4 ॥

Tr. This creation is made up of five elements in association of consciousness. 4.

Vi. एवं पञ्चीकृतभूततः चेतनयुक्तात् किं जायते इत्यत्र चराचरात्मकं विश्वं जायते इत्याह –पञ्चेति (Five elements coming in contact with consciousness to form the entire movable and immovable creation). 4.

ApD— पञ्चभूतमया शब्दस्पर्शरूपरसगन्धोपेतत्वात् (The parts comprise *śabda* {sound}, *sparśa* {touch}, *rūpa* {form}, *rasa* {taste} and *gandha* {smell} which are of the nature of five *bhūtas* {elements}).

सा भूमिश्चेतना आत्मसमन्विता 'आत्मन आकाशः सम्भूत' इत्यत्रात्मादीनाम् उत्तरोत्तरसमनितत्वात् (That plane of consciousness is pervaded by *Ātmā*. This has been corroborated in this statement of the scripture—'*ākāśa* has been evolved from *Ātmā*' (Taittirīyopaniṣad-II.1). Thus it can be accepted that all other evolutes are affected by *Ātmā* and its subsequent evolutes). 4.

1. Line not in M.

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तत ओषधयोऽन्नं च ततः पिण्डाश्चतुर्विधाः ।
रसासृङ्मांसमेदोऽस्थिमज्जाशुक्लानि धातवः ॥ ५ ॥
tata oṣadhayo'nnaṃ ca tataḥ piṇḍāś-caturvidhāḥ ।
rasāsṛṅ-māṃsa-medo'sthi-majjā-śuklāni dhātavaḥ ॥ 5 ॥

Tr. Therefrom (*pañcabhūtas* with consciousness) the *oṣadhis* (plants) have taken place from which *anna* (food) and from food four types of *piṇḍas* (species) are born comprising *dhātus* (bodily constituents) such as *rasa* (chile), *asṛk* (blood), *māṃsa* (flesh), *medas* (fat), *asthi* (bone), *majjā* (marrow) and *śukla* (semen). 5.

Vi. चेतनाधिष्ठितात् ततः, चैतन्याधिष्ठितान्नात्, जरायुजादिभेदेन चतुर्विधाः पिण्डाः सञ्जाताः इत्यर्थः (From *anna* {food} having consciousness as the substratum four types of creation have taken place which are *jarāyuja* etc.).

धातवोऽप्यन्नादेव जायन्त इत्याह रसेति (All bodily constituents {*dhātus*} are products of *anna* {food}. 5.

ApD— चतुर्विधेषु पिण्डेषु केचिदण्डजजरायुजा रसादिसप्तधातुसंयोगतो जाताः (Four forms of {gross} body such as *aṇḍaja* {born out of an egg}, *jarāyuja* {born in an womb} etc. have come into form due to seven bodily constituents like *rasa* {chile, plasma} etc. coming together). 5.

Note. Four types of species in animate creation are-- *jarāyuja* (born in the womb), *svedaja* (born out of sweat), *aṇḍaja* (born out of egg) and *udbhijja* (plants).

According to the concept of *trivṛt-karaṇa* (Chāndogyopaniṣad-VI.3-4) the living creation has taken place from three sources— *aṇḍaja*, *jīvaja* and *udbhijja* —which manifest in living creation.

According to Rāmānuja, who advocated for Viśiṣṭādvaita (qualified monism) school of Vendāntika thought— omnipotent will of God transforms the undifferentiated subtle matter into three kinds of subtle elements such as fire, water and earth which also manifest three qualities of *satva*, *rajas* and *tamas* respectively. Subsequently, these three elements become mixed up together and give rise to all gross material objects in the material world. This process of evolution is known as *trivṛtkaraṇa* (triplication) vide--Śrībhāṣya-I.4.8-10, Vedāntasāra-I.1.3 and Vedāntadīpa-II.1.15.

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केचित् तद्योगतः पिण्डा भूतेभ्यः सम्भवाः क्वचित् ।
तस्मिनन्नमयः पिण्डो नाभिमण्डलसंस्थितः ॥ ६ ॥
ke-cit tad-yogataḥ piṇḍā bhūtebhyaḥ sambhavāḥ kva-cit ।
tasmin-annamayaḥ piṇḍo nābhi-maṇḍala-saṃsthitaḥ ॥ 6 ॥

Tr. According to some, body is created from those (*śukla*—sperm and *śoṇita*—ovum) which are products of *bhūtas* (elements) while according to others, body is made of *anna* (food) which lies at the region of navel. 6.

Vi. केचिदेव वदन्तीत्याह— केचिदिति ।
तद्योगतः शुक्लशोणितयोगतः पिण्डाः भुक्तान्नपुरुषभूतेभ्यः सञ्जातशुक्लशोणितसम्भवाः पिण्डाः इति केचिदाहुः ।
सर्वथा अन्नमया इत्यर्थः ।
अन्नसारः पिण्डः क्व आसनमर्हति इत्यत आह — तस्मिन्निति ।
तस्मिन् भूतकदम्बे, तस्य सर्वप्राणिजीवननिमित्तत्वात् (According to some experts body is made up of *śukla* {sperm} and *śoṇita* {ovum} which are the products of food consumed by human beings. According to others body is the product of *anna* {food} alone as the tree of life of all living beings depends on food). 6.

ApD— केचिदन्ये स्वेदजोद्भिज्जाः भूतेभ्य एव जाताः (Some experts opine that the species born of sweat and plants are actually born out of *bhūtas* — elements).

तस्मिन् रसादिसप्तधातुमये देहे अन्नमयः पिण्डः नाभिमण्डले तिष्ठति (In the body of seven {bodily} constituents, *annamaya* body is located at the navel region). 6.

अस्य मध्येऽस्ति हृदयं सनालं पद्मकोशवत् ।
सत्त्वान्तर्वर्त्तिनो देवाः कर्त्रहंकारचेतनाः ॥ ७ ॥
asya madhye'sti hṛdayaṃ sanālaṃ padma-kośavat ।
satvāntarvarttino devāḥ kartrahaṅkāra-cetanāḥ ॥ 7 ॥

Tr. In this body there lies *hṛdaya* (heart) which is like the *koṣa* (core—sheath) of a lotus with its stalk and the deities like *kartṛtva* (doership), *ahaṅkāra* (I-ness) and *cetanā* (consciousness) which enjoy predominance of *satvaguṇa*. 7.

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Vi. तन्मध्ये किं वर्त्तते इत्यत आह —अस्येति अन्नमयस्य (What lies therein in that body made up of food?).

तदाश्रित्य के वर्त्तन्ते इत्यत आह — सत्वेति ।

सत्वान्तर्वर्त्तिनः सत्त्वगुणप्रधानाः इन्द्रादयो ब्रह्मादयश्च देवाः वर्त्तन्ते (Deities like *Indra* and *Brahmā* having predominance of *satvaguṇa* reside therein).

यद्वा —कर्त्रहंकारचेतनाः अन्तःकरणविशिष्टाः देवाः इन्द्रियाणि विद्यन्ते इत्यर्थः (In other words, internal sense organs, namely, *kartṛtva* {doership or *kartṛtva-śakti*}, I-ness and consciousness known as deities {reside in the body}). 7.

ApD— अस्य स्थूलस्य पिण्डस्य मध्ये पद्मकोशवत् सनालं हृदयमस्ति (At the centre of that gross body, heart is located which resembles a lotus with its stalk).

तत्र सत्वान्तर्वर्त्तिनो देवाः कर्त्रहंकारचेतना जीवाश्च तिष्ठन्ति (Therein in *satva* {Self} reside deities, in the forms of *kartṛ* {doership}, *ahaṅkāra* {ego}, *cetanā* {consciousness} and *jīva* {embodied soul}. 7.

अस्य बीजं तमःपिण्डं मोहरूपं जडं घनम् ।
वर्त्तते कण्ठमाश्रित्य मिश्रीभूतमिदं जगत् ॥ ८ ॥
asya bījaṃ tamaḥ-piṇḍaṃ moharūpaṃ jaḍaṃ ghanam ।
varttate kaṇṭham-āśritya miśrībhūtam-idaṃ jagat ॥ 8 ॥

Tr. Origin of this *piṇḍa* (body) is *tamas* (darkness—ignorance) in form of intense and inert delusion residing at the region of throat which is the location of mind. Thus, the world is an admixture (of mind spotted with ignorance). 8.

Vi. हृदयबीजं किमित्यत आह —अस्येति (What is the origin {*bīja*} of heart?)

घनं स्वाज्ञानमित्यर्थः (It is intense ignorance about the Self {*sva*}).

तत् कुत्र वर्त्तते इत्यत आह —वर्त्तते इति ।

"स्वाज्ञानं मनःस्थानं गलान्तम्" इति श्रुत्यनुरोधेन कण्ठं कण्ठासनं मनः आश्रित्य वर्त्तते (According to the scriptures, ignorance is located in the mind stuff, which is located at the throat).

तेन स्वाज्ञानकबलितमनसा इदं जगत् मिश्रीभूतं व्याप्तं भवति (Creation is engulfed by mind rooted in ignorance regarding Self). 8.

ApD— अस्य देहस्य मोहादिरूपं तमःपिण्डवदित्यर्थः (Human body is considered a consolidated dark form of *moha* {infatuation} etc.).

बीजं अविद्याकारणकत्वात्सर्वेषां देहादिविकाराणाम् (Because all the evolutes like body etc. have their origin in *avidyā*),

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चिज्जडमिश्रीभूतं भोक्तृभोज्यलक्षणमिदं जगत् कण्ठमाश्रित्य वर्त्तते (The world characterized by *bhoktṛ* {enjoyer} and *bhojya* {object of enjoyment} as an admixture of *cit* {consciousness} and *jaḍa* {insentient} resides at the throat).

कण्ठस्थास्य स्वाप्नमयस्य सूक्ष्मप्रपञ्चस्य विधातृसृष्टे बाह्यप्रपञ्चे जीवेनारोप्यमाणत्वात् (It is to be considered so because *kaṇṭha* {throat region} represents the state of dream signifying subtle expanse of creation created by the creator and the external expanse of creation is superimposed {fanciful creation} on *jīva* itself).

एतेन बाह्यं जगदधिष्ठानं आभ्यन्तरं जगदारोपितमित्यन्योऽन्यभेदसिद्धिः (Therefore, the external world finds its base in pure Consciousness, whereas internally the world is superimposed on the inner Self. Thus, there is a real distinction between internal as well as external worlds).

अन्यथा जगतो जीवेश्वरोभयकर्तृकत्वप्रसिद्धेरुपरोधप्रसंगात् (Otherwise, it would be difficult to distinguish whether the creation is the work of *jīva* or *Īśvara*).

आभ्यन्तरस्य जगतो वासनामयत्वासिद्धिप्रसंगाच्च (Moreover, it will also be difficult to establish the fact that the internal world is rooted in *vāsanās* {desires}).

विधात्रा सृष्टे बाह्ये सति हि तद्वासनया तद्वदान्तरं प्रतीयेत (External world created by Creator resembles the internal world created through His will). 8.

Note. According to Paiṅgalopaniṣad—II.4, throat, face, navel, heart and centre of eyebrows are the locations of the internal sense organs (गलवदननाभिहृदयभ्रूमध्यं स्थानम् {अन्तःकरणस्य}). 8.

प्रत्यगानन्दरूपात्मा मूर्ध्नि[1] स्थाने परंपदे ।
अनन्तशक्तिसंयुक्तो[2] जगद्रूपेण भासते ॥ ९ ॥
pratyag-ānanda-rūpātmā mūrdhni sthāne paraṃpade ।
ananta-śakti-saṃyukto jagad-rūpeṇa bhāsate ॥ 9 ॥

Tr. *Ātmā*, which is the innermost, is of the nature of Bliss. It adorns the highest transcendental state situated at the top of head and is endowed with immense potentiality manifested as creation. 9.

Vi. जगतः स्वाज्ञानमिश्रितत्वे जगद्रूपेण भानं किम् इत्यत आह — प्रत्यगिति (If the creation is {perceived} as a mixture of one's own ignorance, then how the creation can be explained? {How ignorance can decide the course of valid knowledge?}).

1. मूध्नः- A, मूध्नः —M. 2. संयुक्ते A, A1, युक्ते M.

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जगतः स्वाज्ञानव्याप्तत्वेऽपि "तुरीयं मूर्ध्नि संस्थितम्" (Brāhmaṇopaniṣad—3) इति श्रुत्या स्वाज्ञानास्पृष्टमूर्ध्नि स्थाने परंपदे प्रत्यगानन्दरूपात्मा स्थिरासनो भूत्वा ईश्वरात्मना अनन्तशक्तियुक्तः सन् जगद्रूपेण भासते (Even though it is true that creation appears to be a work of ignorance, as per the scriptural saying '*turīyaṃ mūrdhni saṃsthitam*' {the fourth state which operates from top of head—highest state of consciousness}, the innermost *Paraṃ-pada* {highest transcendental state of consciousness}, in the form of Bliss of *Ātmā* is ever stable and steady {eternal} which is but *Īśvara* of absolute power, actually appears as creation).

यतः एवम् अतः जगद्रूपेणापि भानं प्रत्यगात्मनिष्ठं न स्वाज्ञानतत्कार्यजगन्निष्ठमित्यर्थः (Perception of creation is only perception of the Innermost Self {*Ātmā*}, from which all this emanates, Therefore, creation is not to be considered as work of ignorance). 9.

ApD— यो जगद्रूपेण भासते स प्रत्यगानन्दरूपात्मा तुरीयः मूर्धस्थाने वर्त्तते (The world that appears as the external world actually exists at the top of head in the form of fourth state characterized by internal Blissful state of *Ātmā*).

'तुरीयं मूर्ध्नि संस्थितम्' इति श्रुत्यन्तरात् (It has been stated in the scripture {Brahmabindūpaniṣad-2} 'the fourth transcendental state {of consciousness} resides at top of head'). 9.

अवस्थाचतुष्टयम्[1]—

avasthā-catuṣṭayam—

Four states (of consciousness)—

सर्वत्र वर्त्तते जाग्रत् स्वप्नं[2] जाग्रति वर्त्तते ।
सुषुप्तं च तुरीयं च नान्यावस्थासु कुत्रचित् ॥ १० ॥

sarvatra vartate jāgrat svapnaṃ jāgrati vartate ।
suṣuptaṃ ca turīyaṃ ca nānyāvasthāsu kutra-cit ॥ 10 ॥

Tr. *Jāgrat* (awake state) is present everywhere. The state of *svapna* (dream) is present in the state of awakening. However, the states of *suṣupta* (deep sleep) and *turīya* (the fourth) do not depend on any other state. 10.

Vi. जगत्कलनानिर्वर्त्त्यावस्थाचतुष्टयेयत्तां तद्भासकचिद्धातुस्वरूपं चाह —सर्वत्रेति (Whole creation actually gets reflected in four states of consciousness, nature of which is being explained as follows—).

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1. Line not in M. 2. स्वप्नजा - A1,A2.

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साक्षिभास्यप्रपञ्चे सर्वत्र जागदवस्था वर्त्तते (In the state of witnessing all creation is reflected in *jāgrad-avasthā* — awakening state of consciousness),

करणग्रामव्यापृतेः स्फुटमवगन्तुं शक्यत्वात् (In the state of awakening {*jāgrat*} of Consciousness, all senses are involved in their functions through their respective objects. This explains clearly this state),

अन्नमयकोशे प्राणादिकोशवत् जाग्रति स्वप्नादित्रयं वर्त्तते, नान्यावस्थास्वित्यर्थः (Just as in *annamaya-kośa* {gross sheath of body} other sheaths like *prāṇamaya* are existing, so also in the state of *jāgrat* {awakening}, all other three states such as *svapna* {dream} etc. are existing, and it is not otherwise). 10.

ApD— सर्वत्र स्वाप्नाद्यास्ववस्थासु जाग्रद्वर्त्तते (The state of awake {*jāgrat*} supervenes in all states like *svapna* {dream} etc.).

सूक्ष्मादिप्रपञ्चसद्भावात् (It is because the subtle states having been eternally in existence in creation).

स्वप्नं जाग्रति वर्त्तते (The sleep state is based in awake state).

ध्यायतो वासनामयप्रपञ्चदर्शनात् (It is because on deep contemplation one comes to perceive the unfoldment of the expanse of *vāsanās* {desires}).

सुषुप्तितुरीये तु नान्यावस्थासु, कुतः ? (The states of *suṣupti* and *turīya* do not depend on other states; why is it so?).

गौणमुख्यविश्रान्तिस्थानत्वात् (It is so because these two states are Prime states while other {two} are subordinate to these). 10.

Note. Māṇḍūkyopaniṣad describes that all this creation is *Brahma*. Even *Ātmā* too is *Brahma*. It has four states, namely, *jāgrat, svapna, suṣupti* and *turīya*. In the state of *jāgrat* one remains awake through the contact of senses with their respective objects. This is considered the gross state. In the state of *svapna*, sense activity is turned inwardly, stopping all of their external functions. In the state of deep sleep wherein there arises no desire and one does not dream, it is the state of *suṣupti*. In this state, as one remains poised, one enjoys wisdom and *ānanda* (Bliss) since one turns towards consciousness (*cetas*). In the fourth (*turīya*) state, one is neither internally turned nor externally. One is also not enjoying wisdom. It is not that one is bereft of wisdom.

According to Siddha-siddhānta-paddhati—I.53, *jīva* has five, instead of four, states wherein *turīyātīta* is the additional fifth state which is the transcendental state even of the fourth (*turīya*).

Also compare Haṭhapradīpikā (10 chapters)—VII.49, VIII.51 for importance of *turīya* state in *yoga* practices.

For *svapna* see Appendix p.303. 10.

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सर्वदेशेष्वनुस्यूतश्चतूरूपः[1] शिवात्मकः ।
यथा महाफले[2] सर्वे रसाः[3] सर्वप्रवर्त्तकाः ॥
तथैवान्नमये कोशे कोशास्तिष्ठन्ति चान्तरे[4] ॥ ११ ॥
sarva-deśeṣvanusyūtaś-catū-rūpaḥ śivātmakaḥ ।
yathā mahāphale sarve rasāḥ sarva-pravartakāḥ ॥
tathaivānnamaye kośe kośās-tiṣṭhanti cāntare ॥ 11 ॥

Tr. Just as all tastes reside in *mahāphala*, similarly, *turīya* (fourth state) which is of the nature of *Śiva*, is all-pervasive. Moreover, in the same manner there are (subtler) sheaths inside the (gross) body made up of *anna* (food). 11.

Vi. जाग्रदवस्थायाः स्वप्नाद्याधारत्वं स्वारोपाधारेष्वनिष्ठमित्याह —सर्वेति (*Jāgrat* {awakening} state forms the fulcrum of other states like *svapna* {dream} etc. just as *sva* {individual Self} resides in *Īśvara* {cosmic Self}.

विश्वविराडहोत्रादिद्वितुर्यांविकल्पान्तरूपेण व्यष्टिसमष्ट्यात्मकजाग्रदादिसर्वदेशेष्वनुस्यूतः प्रत्यगात्मा सदा वर्त्तते इत्यर्थः (Self which is innermost, ever pervades all states like, *jāgrat* etc. both in the nature of *vyaṣṭi* {micro} and *samaṣṭi* {macro}. These two or four states of *viśva-virāḍ* in all times are postulated to be so). 11.

ApD— विराडादिचतुःस्वरूपः शिवः सर्वप्रवर्त्तकः (Śiva is the creator of all four 'forms' like *virāḍ, viśva* etc.). सर्वानुस्यूतत्वात् (It is so since Śiva pervades all).

यथा मुखरन्ध्रेऽन्नादिरसा अन्नमयकोशादिसर्वप्रवर्त्तकास्तद्वत् (Just as all *rasas* {tastes} reside in mouth itself which stimulate {create} all *kośas* {sheaths} like *annamaya* etc., similarly Śiva pervades all). 11.

Note. According to Dhanvantarīya Nighaṇṭu—I.106 *mahāphala* is *bilva* (Bengal Quince or Bael fruit or Aegle marmelos Corr.). *Mahāphala* is *bṛhat-pīlu* (Salvadora persica Linn) as per Rājanighaṇṭū—XI.63. 11.

यथा कोशस्तथा जीवो यथा जीवस्तथा शिवः ।
सविकारस्तथा जीवो निर्विकारस्तथा शिवः ॥
कोशास्तस्य विकारास्ते ह्यवस्थासु प्रवर्त्तकाः[5] ॥ १२ ॥

1. चतुरूपः -K, A. 2. महाबिले – M. 3. सर्वरसाः – M. 4. चापरे-K,K2. 5. सं- A2.

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yathā kośas-tathā jīvo yathā jīvas-tathā śivaḥ ।
savikāras-tathā jīvo nirvikāras-tathā śivaḥ ॥
kośās-tasya vikārās-te hyavasthāsu pravartakāḥ ॥ 12 ॥

Tr. As the sheath, so is *jīva* (embodied soul), and as *jīva* is, so is *Śiva*. *Jīva* (individual embodied soul) is *savikāra* (that undergoes mutation) while *Śiva* (absolute consciousness) is *nirvikāra* (that does not undergo mutation). The sheaths therein are (of the natute of) mutations alone which give rise to (various) states. 12.

Vi. कथं पुनः प्रतीचः सर्वानुस्यूतत्वम् ? (How then *pratīca*— *Śiva* can be justified as all-pervasive?)

इत्यत्र विकारवत् कोशजीवदृष्टान्तेन सर्वानुस्यूतत्वं साधयति— यथेति (It is justifiable. Just as *jīva* pervades all segments of body, similarly, *Śiva* pervades all).

यथा अन्नमयकोशः सर्वकोशाधारो व्यापकश्च भवति, तथा जीवः । यथा कृत्स्नकोशविकारं आत्मात्मीयाभिमानपूर्वकं व्याप्य वर्त्तते, तथा तद्विकारास्पृष्टः सन् शिवोऽपि वर्त्तते (Moreover, {just as} *annamayakośa* {even though it is considered as gross} forms the fulcrum for all other {subtler} sheaths. In the same manner, *jīva* {though being subtle} resides in the gross and therefore mutating body having been very well intermingled with {subtle *jīva*} remains unattached and immune to mutation. Similarly, *Śiva* too pervades all without being effected).

जीवशिवयोः सविकारनिर्विकारत्वं कोशाभिमानभावाभावनिष्ठम् (Both states of *jīva* and *Śiva*, namely, *savikāra* {mutating} and *nirvikāra* {absolute and therefore non-mutating} respectively are ingrained in the form of a shell and the content therein).11-12.

ApD— यथा च कोशा उत्तरोत्तरमान्तरास्तथा विश्वादिजीवास्तथा निर्विकारशिवरूपाणि च भवन्ति (Just as a big casket can contain smaller ones in it, similarly, *jīvas* and *viśvas* reside in immutable Śiva).

जीवस्य विकारास्तेऽन्नमयादिकोशा जाग्रदाद्यास्ववस्थासु जीवं प्रवर्त्तयन्ति (*Kośas* {sheaths} such as *annamaya* {gross physical body} are actually the 'distortions' of *jīva* which propel *jīva* in the states of *jāgrat* etc.). 12.

यथा रसाशये फेनं मथनादेव जायते ।
मनोनिर्मथनादेव विकल्पा बहवस्तथा ॥ १३ ॥
yathā rasāśaye phenaṃ mathanād-eva jāyate ।
mano-nirmathanād-eva vikalpā bahavas-tathā ॥ 13 ॥

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Tr. Just as foam is produced on churning of a liquid, similarly, various *vikalpas* (mental projections) are born on stirring of the mind. 13.

Vi. य(क?)स्मात् अवस्थात्रयतद्धेतुपञ्चकोशादिविकल्पः सञ्जात इत्यत्र— मथनसञ्जातरसाशयफेनवत्, एवं मनोनिर्मथनात् जाग्रदादि विद्यते इति (How the three states {of consciousness} and the resultant five sheaths inclusive of *vikalpa* {mental projection} are evolved? They all have been produced like foams are produced by way of churning up of a liquid. Similarly, by permutation of the mind state, resultant states of consciousness like *jāgrad* etc. have been produced).

संकल्पात् एवमादिबहवो विकल्पाः जायन्ते, मनःसंकल्पाभावे किमपि नास्तीत्यर्थः (From *saṅkalpa* {wish} alone several *vikalpas* {mental projections} are born. In absence of *saṅkalpa* produced by mind, there exists nothing). 13.

ApD— रसाशये मथनात्फेनमिव मनसो मथनाद्विकल्पा भवन्ति (Just as bubbles are formed due to churning of soap, all mental projections occur due to churning of mind). 13.

दक्षिणोत्तरायणगतिः[1]—
dakṣiṇottarāyaṇa-gatiḥ—
Equinotial and soltitial movements (of the sun)—

कर्मणा वर्त्तते कर्मी तत्त्यागाच्छान्तिमाप्नुयात् ।
अयने दक्षिणे प्राप्ते प्रपञ्चाभिमुखं गतः ॥ १४ ॥
karmaṇā vartate karmī tat-tyāgāc-chāntim-āpnuyāt ।
ayane dakṣiṇe prāpte prapañcābhimukhaṃ gataḥ ॥ 14 ॥

Tr. A *karmī* (doer—*jīva*) is tied up to his *karma* (action), relinquishment of which brings about peace. At the advent of *dakṣiṇa-ayana* (southern path—world of manifested existence) (*jīva*) gets entangled in worldly (material) perapharnalia. 14.

Note. Day of transition of the sun from one half of the year to other is *ayana*. One being the day on which the sun passes to the sign of Aries {*mahāviṣuva – dakṣiṇāyana*} —sun's progress to the south of equator, the winter half year also known as the way to *yama's* quarter (see Mahābhārata—XII.996}. Other being the day on which the sun enters Capricorn {*uttarāyaṇa*—the progress

1. Line not in M.

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of the sun to the north of the equator, the summer solstice} which is considered sacred since one attains salvation on passing away in these days. 14.

अहंकाराभिमानेन जीवः स्याद्धि सदाशिवः ।
स चाविवेकप्रकृतिसंगत्या तत्र मुह्यते ॥ १५ ॥
ahaṅkārābhimānena jīvaḥ syāddhi sadāśivaḥ ।
sa cāviveka-prakṛti-saṅgatyā tatra muhyate ॥ 15 ॥

Tr. Indeed, due to individual identity (I-ness) *Sadāśiva* becomes *jīva*. *Jīva,* due to *aviveka* (absence of conscience or discriminative knowledge) and also coming in contact with *prakṛti* is deluded. 15.

ApD— सदाशिव एवाभिमानेन जीवः स्यात् (The Supreme Consciousness {*Sadāśiva*} appears as *jīva* {individual Self} due to {its attachment to} ego {ignorance}). 15.

नानायोनिशतं गत्वा शेतेऽसौ वासनावशात् ।
विमोक्षात् सञ्चरत्येव मत्स्यः कूलद्वयं यथा ॥ १६ ॥
nānā-yoni-śataṃ gatvā śete'sau vāsanāvaśāt ।
vimokṣāt sañcaratyeva matsyaḥ kūla-dvayaṃ yathā ॥ 16 ॥

Tr. Having travelled through various births due to attachment, *jīva* lies (trapped) therein and stays away from liberation just as a fish remains trapped between two banks (of a river). 16.

Vi. एवं संकल्पसञ्जातनानाविधकर्मणा कर्मी जीवो मनःकल्पितसंसारपाशेन निरुच्छ्वासं बद्धः सन् वर्त्तते (Thus *jīva*, also known as *karmī* (performing *karma*--action) having been engaged in various *karma* produced out of *saṅkalpa*, remains entangled in the worldly fetters born out of mind and finds no relief).

यावत् स्वज्ञानेन स्वभावापत्तिः तावत् संसरति (He remains in the world till he comes to realize his true nature).

यदायं स्वज्ञानेन स्वाज्ञानतत्कार्यं त्यजति, तदा स्वातिरिक्तविभ्रमशान्तिमाप्नुयात् (When he overcomes ignorance and actions born out of it through wisdom of self-realisation, then alone he attains Bliss of peace transcending non-self).

शिवस्य जीवत्वं जीवस्य शिवत्वं कथं भवतीत्याशंक्य अनात्मनि आत्माभिमानात् शिवस्य जीवस्य तदभिमतित्यागात् जीवस्य शिवत्वं च स्यादित्याह —अयन इति (How is it possible

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that *Śiva* {actually} is *jīva* and *jīva* {actually} is *Śiva*? It has been so due to superimposition of Self {*Ātmā*} on non-Self {*anātmā*}. When this superimposition of *jīva* is transcended, then alone *jīva* becomes *Śiva*).

ज्ञानगन्धविकलकामसंकल्पादिघटितेष्टापूर्त्तादिकर्मणा अयने दक्षिणे प्राप्ते (Attainment of the *dakṣiṇa ayana* {attachment to the world} is made possible through *jñāna* {sensory knowledge} born out of sense contact {with objects} like smell, *kāma* {desire}, efforts, *saṅkalpa* {mental projections} and *icchā*—desires and subsequent fulfillment of such desires and all such actions). 16.

ApD— आमोन्मत्स्य इव लोकद्वयं सञ्चरति (Just as an amphibious creature, one dwells in both worlds i.e. material as well as spiritual).

इदं दक्षिणायनफलम् (This is the benefit of *dakṣiṇāyana*). 16.

Note. To consider *Śiva* as *jīva* is called *adhyāsa* or *adhyāropa* in Vedānta philosophy which means superimposition, false attribution, illusion or wrong supposition (*adhyāso nāma atasmins-tad-buddhiḥ*— Brahmasūtra Śāṅkara-bhāṣya-I.1.1). Superimposition of unreal on real and real on unreal is called *adhyāsa* wherein memory of silver on conch shell is the cause of *adhyāsa*— असर्पभूतरज्जौ सर्पारोपवत् अजगदूपे ब्रह्मणि जगदूपारोपवत् वस्तुनि अवस्त्वारोपोऽध्यारोपः -- *Brahma* which is not mutable creation, is considered mutable (*jagat*). *Adhyāropa* is one of the two methods to establish the Absolute Truth that *Brahma* alone is *satya* (अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते —Brahmasiddhāntamālā by Baba Garde).

Sadānanda in his Vedāntasāra describes *adhyāsa* as *āropa* and says that imposition of unreal on real is *adhyāropa* (*vastuni avastvāropo'dhyāropaḥ*— Vedāntasāra-6). The real is known as *adhiṣṭhāna*. For a similar concept see Yogasūtra-II.5 *anityāśuci-duḥkhānātmasu nityakhyāti-sukhātmakhyātir-avidyā*. In Yogasūtra *adhyāsa* is known as *khyāti*. 16.

ततः कालवशादेव ह्यात्मज्ञानविवेकतः ।
उत्तराभिमुखो भूत्वा स्थानात् स्थानान्तरं क्रमात् ॥ १७ ॥
tataḥ kāla-vaśād-eva hyātma-jñāna-vivekataḥ ।
uttarābhimukho bhūtvā sthānāt sthānāntaraṃ kramāt ॥ 17 ॥

Tr. Thereafter, in due course of time, gaining self-knowledge and discriminative discernment *jīva* turns northwards (superior realm) passing through several stages. 17.

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Vi. कदा जीवः शिवो भवति ? (When does *jīva* become *Śiva* ?)
स्वभावाप्तौ किं साधनम् ? इत्यत आह —तत इति (And how ?)
ततो निष्कामबुद्ध्या अनुष्ठितसत्कर्मफलसमर्पणेश्वरप्रसादात् उत्तराभिमुखो भूत्वा 'तेऽर्चिषम् अभिसंभवन्ति' (Chāndogyopaniṣad-V.10.1) इत्यादि स्थानात् स्थानान्तरं प्राप्य शबलब्रह्मपदं क्रमात् प्राप्नोतीत्यर्थः (When *jīva* performs virtuous actions without expecting results and dedicates all actions to *Īśvara* {God}, he leans towards north {enlightenment} and then by traveling through several stages, attains *Brahma*-hood. This is corroborated in Chandogyoponiṣad—V.10.1). 17.

सद्योमुक्तिप्रापकं ज्ञानम्[1] —
sadyomukti-prāpakaṃ jñānam—
Wisdom leading to immediate freedom—
मूर्ध्न्याधायात्मनः प्राणान् योगाभ्यासं स्थित[2]श्चरन् ।
योगात् सञ्जायते ज्ञानं ज्ञानाद् योगः प्रवर्त्तते ॥ १८ ॥
mūrdhnyādhāyātmanaḥ prāṇān yogābhyāsaṃ sthitaś-caran ।
yogāt sañjāyate jñānaṃ jñānād yogaḥ pravartate ॥ 18 ॥

Tr. Consistently practising *yoga* and by holding one's own *prāṇa* at the top of the head and gaining stability, one acquires *jñāna* (Self-knowledge) through *yoga*. This is called *jñānayoga*. 18.

Vi. किं कुर्वन् उत्तराभिमुखो भवति इत्यत आह —मूर्ध्नीति (How is it possible to get inclined towards north {higher Self})?
सिद्धाद्यासनस्थो योगी स्वात्मनः प्राणान् सुषुम्नाद्वारेण मूर्ध्नि आधाय सदा एव योगाभ्यासं चरन् यथोक्तकाले मूर्धानं भित्वा देवयानेन पथा ब्रह्मलोकमेत्य न पुनरावर्त्तत इत्यर्थः (A *yogī* adopts an *āsana* like *siddha* etc., takes *prāṇa* to the top of the head through the passage of *suṣumnā* and consistently pactises *yoga*. Thus at an appropriate time he breaks *mūrdhā* open and travels to *brahmaloka* through *devayāna*. He does not come back).
केवलकर्मानुष्ठानफलं चान्द्रपदं, कर्मज्ञानसमुच्चयानुष्ठानफलं तु ब्रह्मलोकावाप्तिः इत्युक्त्वा सद्यःकैवल्यप्रापकनिर्विशेषज्ञानं सोपायमाह —योगादिति (Performance of *karma* alone leads to *cāndrapada*, while integration of *karma* and *jñāna* results into attainment of *brahmaloka*. Herein follows the path to attain absolute wisdom leading to imminent *kaivalya*).

1. Line not in M. 2. संस्थितः - A2.

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स्वाश्रमाचारसत्कृतनित्यादिसाधनचतुष्टयवदनुष्ठितसर्ववेदान्तश्रवणयोगात् निर्विशेषज्ञानं सञ्जायते (One performs prescribed activities according to one's own *āśrama*, resorts to the four *sādhanas* and listens to discourses on Vedānta to attain absolute wisdom).

यथोक्तमननाभिवर्धितज्ञानात् योगो निदिध्यासो ब्रह्मातिरिक्तं न किञ्चिदस्तीति सम्यग्ज्ञानं प्रवर्त्तते प्रादुर्भवति Enhancing prescribed wisdom by intensely reflecting on it is known as *yoga* of *nididhyāsa* {contemplation}. Thus, absolute wisdom that there exists nothing but *Brahma*, arises). 18.

ApD— य आत्मनः प्राणान्मूर्ध्न्याधाय योगाभ्यासं व्यष्टियोगं चरति तस्य ज्ञानं समष्टिब्रह्मज्ञानं सांख्यशास्त्राज्जायते (One who practises *yoga* by taking the *prāṇas* to the top of the head, actually practises individualistic *yoga* and thus acquires absolute wisdom of Brahma through integration of the wisdom of Sāṃkhya).

तस्माज्ज्ञानात्समष्टिब्रह्मयोगः प्रवर्त्तते (Thus supervenes the absolute wisdom of Brahma). 18.

Note. ***Devayāna***—lit. Path towards gods. The followers of this path believe that by practising *śraddhā* (faith), *satya* (truth) and *tapasyā* (austerity) one would go to the path of gods and never return to world (Chāndogyopaniṣad-V.10.1, VI.2.16, Bṛhadāraṇyakopaniṣad-VI.2.15. cf. Digghanikāya—II.239). *Devayānīs* are supposed to live in the forests for spiritual practice.

Brahmaloka— The highest abode of *Brahma*. It is obviously the *saguṇa* conception in which *Brahma* is regarded as the all-powerful God. The virtuous people are supposed to acquire a place in this *loka* after death. These are the followers of *devayāna*.

Sādhanacatuṣṭaya—the fourfold study—According to Śaṅkara (Bhāṣya on Brahmasūtra—I.1.1) – one should first —

(i) Understand to discriminate between Absolute and relative (*nityānitya-vastu-vivekaḥ*),

(ii) He should relinquish all desires of enjoyment and their objects in this life as well as life hereinafter (*ihāmutra-phala-bhoga-virāgaḥ*),

(iii) He should control his mind including senses and inculcate virtues like detachment, patience, power of concentration (*śama-damādi-sādhana-sampat*), and,

(iv) He should cherish an ardent desire for liberation (*mumukṣutva*). 18.

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योगज्ञानपरो नित्यं स योगी न प्रणश्यति ।
विकारस्थं शिवं पश्येद्विकारश्च शिवे न तु ॥ १९ ॥
yoga-jñāna-paro nityaṃ sa yogī na praṇaśyati ।
vikārasthaṃ śivaṃ paśyed-vikāraś-ca śive na tu ॥ 19 ॥

Tr. By acquiring *jñāna* (discriminative knowledge) through *yoga*, a *yogī* does not suffer. Thus, (a *yogī*) sees *Śiva* in changes but the changes actually do not dwell in *Śiva*. 19.

Vi. नित्यमेवं योगज्ञानपरो योगी स्वाज्ञवत् स्वातिरिक्तास्तित्वधिया न कदापि प्रणश्यति (On acquiring such wisdom, a *yogī* does not face death as in case of an ignorant one).

सम्यग्ज्ञानसमकालं सर्वापह्नवसिद्धनिष्प्रतियोगिकब्रह्ममात्रभावापन्नो भवतीत्यर्थः (Through absolute wisdom a *yogī* becomes *Brahma* which remains otherwise concealed).

सम्यग्ज्ञानोपायस्तु (Means to absolute wisdom) –

"सर्वं खलु इदं ब्रह्म" (Chāndogyopaniṣad-III.14.1) इति श्रुत्यनुरोधेन स्वाज्ञदृष्टिप्रसक्त-सर्वविकारस्थं शिवं पश्येत् (*Sarvam khalu idaṃ Brahma*—all this is *Brahma*. Accrording to this injunction of the scriptures, a *yogī* perceives *Brahma* pervading all including even what permutes or decays).

'एवं सर्वं ब्रह्म' इति बोधे सिद्धे सर्वविकारजातं शिवे न किञ्चिदस्तीति विज्ञानं जायते (On occurance of wisdom that 'All this is *Brahma*'—one attains the special knowledge that permutaion does not take place in *Śiva*). 19.

ApD— स एष परब्रह्मयोगी कदापि न प्रणश्यति (He is known as Parabrahma-yogī who never perishes).

अविनाश्यखण्डब्रह्मस्वरूपित्वसिद्धेः (Since he has attained one eternal Brahma-hood). 19.

ज्ञानोपायभूतो योगः[1]—
jñānopāya-bhūto yogaḥ—
Yoga as a means to acquire (discriminative) knowledge—

योगप्रकाशकं योगैर्ध्यायेच्चानन्यभावनः ।
योगज्ञाने न विद्येते तस्य भावो न सिध्यति ॥ २० ॥
yoga-prakāśakaṃ yogair-dhāyec-cānanya-bhāvanaḥ ।
yoga-jñāne na vidyete tasya bhāvo na sidhyati ॥ 20 ॥

1. Line not in M.

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Tr. With undivided attention contemplate on what is being brought about by practice of *yoga*. In absence of such an attitude, *yoga* and *jñāna* (wisdom) would be futile. He would not attain liberation. 20.

Vi. ततो विज्ञानयोगी सर्वविकारासंभवसिद्धं ब्रह्म निष्प्रतियोगिकस्वमात्रम् इति अनन्यभावनः सम्यग्ज्ञानी भूत्वा पुरोदितश्रवणादियोगैः सञ्जातसम्यग्ज्ञानयोगप्रकाशकम् आत्मानं ब्रह्ममात्रं ध्यायेत् (Thereafter, a *yogī* acquiring special wisdom that all is *Brahma* which is Absolute, does not undergo mutation. He becomes onepointed {devouted}. He should reflect only on *Ātmā* that is *Brahma* through listening to discourses etc. as said earlier. This brings enlightenment and / or complete wisdom).

एवं ध्यानात्मकसम्यग्ज्ञानसमकालं कृतकृत्यो भवतीत्यर्थः (Thus he gains accomplishment by attaining absolute wisdom through *dhyāna*).

यदि श्रवणाधिकारी न भवति तस्य स्वप्नेऽपि योगज्ञाने न विद्येते, सम्यग्ज्ञानभावोऽपि न सिध्यति (If one does not qualify even to listen {to *Vedāntika* discourses}, one can not even dream of acquiring *yoga* and *jñāna*. He will not acquire Absolute wisdom). 20.

ApD— यस्य योगज्ञाने न विद्येते तस्य भावः मोक्षो न सिध्यति (One who has not mastered both *yoga* and *jñāna*, will not attain the state of *mokṣa* {liberation}).

ननु कर्मयोगज्ञानयोगयोर्यस्य मनोऽव्ययं वर्त्तते, स मोक्षलक्षणं श्रेयो यातीत्युक्तम् (It is stated that *śreyas* {spiritual goal} is characterized by *mokṣa* alone, wherein mind gets absorbed through practice of *karma*- and/or *jñāna-yogas*). तद्युक्तम् (It is quite proper to say so). 20.

तस्मादभ्यासयोगेन मनः प्राणान् निरोधयेत् ।
योगी निशितधारेण क्षुरेणैव निकृन्तयेत् ॥ २१ ॥
tasmād-abhyāsa-yogena manaḥ prāṇān nirodhayet ।
yogī niśita-dhāreṇa kṣureṇaiva nikṛntayet ॥ 21 ॥

Tr. Therefore, through practice, a *yogī* should bring mind and *prāṇa* under control. Thus he severes (snare of ignorance) with the sharp knife (of *yogic* wisdom). 21.

Vi. यस्मात् एवं तस्मात् । एवम् अभ्यासयोगतः ब्रह्माप्तिप्रतिबन्धकाज्ञानं योगी निशितधारेण अभ्यासयोगक्षुरेणैव निकृन्तयेदिति (Through practice, a *yogī* overcomes

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ignorance that obstructs attainment of *Brahma*. Practice of *yoga* works like a sharp razor to {cut through} dispel darkness {of ignorance}). 21.

कर्मज्ञानयोगौ[1]—
karma-jñāna-yogau—
Karmayoga and *jñānayoga*—
शिखा प्राणमयी[2] वृत्तिर्यमाद्यष्टांगसाधनैः ।
ज्ञानयोगः[3] कर्मयोग[4] इति योगो द्विधा मतः ॥ २२ ॥
śikhā prāṇamayī vṛttir-yamādyaṣṭāṅga-sādhanaiḥ ।
jñānayogaḥ karmayoga iti yogo dvidhā mataḥ ॥ 22 ॥

Tr. Practice of *prāṇāyāma* forms the most prominent of *yoga* practices along with eight components like *yama* etc.

Yoga is of two types: *jñānayoga* and *karmayoga*. 22.

Vi. एवम् अभ्यासयोगः केनोपायेन जायते इत्यत आह — शिखेति (How can one evolve on practice of *yoga* ?)

वक्ष्यमाणयमाद्यष्टांगयोगसाधनैः प्राणमयी वृत्तिः योगशिखा अभ्यासयोगफलप्रापिका सञ्जायते इत्यर्थः (Practice of eight components of *yoga* as being narrated hereinafter and concentration on *prāṇa* form *yogaśikhā* {most significant of *yoga* practices} which bring about desired results).

ज्ञानकर्मभेदेन योगद्वैविध्यं तदियत्तामाह —ज्ञानेति (There are two divisions of Yoga, namely, *jñāna* and *karma* as said in this verse). 22.

Note. For details on *karma, jñāna, raja* and *bhakti Yoga* see Appendix on p.283. 22.

क्रियायोगमथेदानीं शृणु ब्राह्मणसत्तम ॥ २३ ॥
kriyāyogam-athedānīṃ śṛṇu brāhmaṇa-sattama ॥ 23 ॥

Tr. O illustrious of *Brāhmanas*! Listen to the description of *kriyāyoga*. 23.

Vi. तत्र क्रियायोगम् इत्यादि । किं तत् ? अव्याकुलस्य इत्यादि ॥ २३ ॥

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1. Line not in M. 2. ज्ञातमयी - A2, ज्ञानमयी –K. 3. ज्ञानयोगं – M. 4. कर्मयोगं – M.

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अव्याकुलस्य चित्तस्य बन्धनं विषये[1] क्वचित् ।
यत्संयोगो द्विजश्रेष्ठ स च द्वैविध्यमश्नुते ॥ २४ ॥
avyākulasya cittasya bandhanaṃ viṣaye kva-cit ।
yat-saṃyogo dvija-śreṣṭha sa ca dvaividhyam-aśnute ॥ 24 ॥

Tr. A poised mind (*citta*) can be (easily) made to concentrate on a particular object. O illustrious of *dvijas*! Concentration of mind on a prefered object (*kriyāyoga*) is twofold. 24.

Vi. क्रियायोगस्य कथं द्वैविध्यम् इत्यत्र कर्म कर्त्तव्यम् इत्यादि (How is *kriyāyoga* twofold? *Karma* is to be performed, etc.). 24.

Note. For more on *karmayoga*, see Gītā—III.20 & XII.6.

Kriyāyoga as defined by Patañjali in his Yogasūtra-II.1 (*tapaḥ-svādhyāyeśvarapraṇidhānāni kriyāyogaḥ*) means practice of *tapas*, *svādhyāya* and *īśvarapraṇidhāna*.

According to Tāntrika tradition, *kriyāyoga* is a form of *yogika* exercise prescribed for those who have attained the status of *puṣpavīra*—which is a special status (Śaktisamudgama-sundarī—I.197-200). 24.

कर्म कर्त्तव्यमित्येव विहितेष्वेव कर्मसु ।
बन्धनं मनसो नित्यं[2] कर्मयोगः स उच्यते ॥ २५ ॥
karma kartavyam-ityeva vihiteṣveva karmasu ।
bandhanaṃ manaso nityaṃ karmayogaḥ sa ucyate ॥ 25 ॥

Tr. *Karmayoga* means to perform an action as recommended (in scriptures). It means to fix the mind (on a choosen object) on a regular basis. 25.

Vi. ईश्वराराधनधिया निष्कामकर्मानुष्ठानाभिनिवेश एव कर्मयोग इत्यर्थः (*Karmayoga* means to get devouted in performing actions without expecting results and with an attitude of serving God). 25.

ApD— नित्यकर्मसु मनोबन्धरूपस्य कर्मयोगस्य मोक्षविरोधित्वेन त्यज्यत्वात् (Getting preoccupied into day-to-day activities distracts the mind which goes against the very objective of *mokṣa* and therefore should be avoided).

1. वियः -M. 2. नित्यः -K.

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ज्ञानयोगविरोधी हि कर्मयोगः (*Karma-yoga* is opposed to *Jñāna-yoga*).

बहिर्मुखकार्यत्वात्कर्मयोगस्य अन्तर्मुखकार्यत्वाच्च ज्ञानयोगस्य (It is so because *karmayoga* makes one extrovert, while *jñānayoga* makes one introvert).

अत्रोच्यते — (It is being stated—). 25.

Note. Reference to *karmayoga* is available in the Gītā —V.2 (*karmayogo viśiṣyate*) which advocates *niṣkāmakarma*. See Gītā—II.50 – *yogaḥ karmasu kauśalam* etc. 25.

यत्तु चित्तस्य सतत[1]मर्थे श्रेयसि बन्धनम् ।
ज्ञानयोगः स विज्ञेयः सर्वसिद्धिकरः शिवः ॥ २६ ॥
yat-tu cittasya satatam-arthe śreyasi bandhanam ।
jñāna-yogaḥ sa vijñeyaḥ sarva-siddhi-karaḥ śivaḥ ॥ 26 ॥

Tr. Whereas, to make the mind concentrated continuously on a preferred object is known as auspicious *jñānayoga* which brings about all accomplishments. 26.

Vi. श्रेयोमार्गाभिनिवेश एव ज्ञानयोग इत्याह —यत्त्विति (To devote to *śreyomārga* {superior path} is called *jñānayoga*). 26.

ApD— स्वाश्रमोक्तनित्यकर्मणां जीवन्मुक्तेरप्यादेहपाताल्लोकोपकाराय वावश्यानुष्ठेयत्व-विधानात्तदनुष्ठानान्तरकालेष्वेव ज्ञानयोगाभ्यासविधिः (Prescribed daily *karmas* as suggested according to one's *āśrama* should be performed even by the one who has attained liberation while still alive till one sheds the physical body with an objective to serve the people in general. Performance of such *karmas* is obligatory. During performance of these *karmas* alone one can undertake the practice of *jñānayoga*).

न च स्नानादिनित्यकर्मरहितस्य स्वेन्द्रियमनोनैर्मल्याभावेन योगाभ्यासः सम्यक् सिध्येत् (Practice of *yoga* would not yield benefits unless one resorts to daily regimen of bath etc. which renders purification of senses and mind).

यदि सकामः कर्मयोगोऽभिहितः, तदा स मोक्षविरोधीति वक्तुं शक्यम् (If *sa-kāma* {*karma* done with an expectation of the benefits} *karmayoga* is suggested, then

1. वितत -K.

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it can be said that such a suggestion goes against the very purpose of *mokṣa*).

अतोऽनवद्यम् (Therefore, above contention is quite right). 26.

Note. *Jñānayoga*—This is a form of *yoga* which yields knowledge of *tatvas* or basic principles. It consists of three stages— *śravaṇa* (study of scriptures under a *guru*), *manana* (reflection of what the scriptures say) and *nididhyāsana* (contemplation on the purport of what scriptures say).

Also see the Gītā—III.3— *jñānayogena sāṅkhyānāṃ karmayogena yoginām.*

In Kaṭhopaniṣad-I.2.1 *yama* – the god of death describes two paths, namely, *śreyas* and *preyas*. *Śreyas* is the path to liberatioin while the path of *preyas* is a path to sensual gratification.

See Appendix on p.283 for *karmayoga* and *jñānayoga*. 26.

यस्योक्तलक्षणे योगे द्विविधेऽप्यव्ययं मनः ।
स याति परमं श्रेयो मोक्षलक्षणमञ्जसा ॥ २७ ॥
yasyokta-lakṣaṇe yoge dvi-vidhe'pyavyayaṃ manaḥ ।
sa yāti paramaṃ śreyo mokṣa-lakṣaṇam-añjasā ॥ 27 ॥

Tr. Whosoever can render the mind unswervingly focused on either of these techniques of *yoga*, truly attains Supreme Abode (of liberation). 27.

Vi. एवं उपायोपेयद्विविधयोगानुष्ठानतः श्रेयो भवतीत्याह –यस्येति (Through practice of two-fold *yoga*, namely, *upāya* {means} and *upeya* {goal}, *śreyas* {superior objective} is achieved). 27.

निर्विशेषब्रह्मज्ञानोपायः अष्टांगयोगः[1]—
nirviśeṣa-brahma-jñānopāyaḥ aṣṭāṅga-yogaḥ—
Aṣṭāṅgayoga as a means to gain supreme wisdom of *Brahma*—

देहेन्द्रियेषु वैराग्यं यम इत्युच्यते बुधैः ।
अनुरक्तिः परे तत्वे सततं नियमः स्मृतः ॥ २८ ॥
dehendriyeṣu vairāgyaṃ yama ityucyate budhaiḥ ।
anuraktiḥ pare tatve satataṃ niyamaḥ smṛtaḥ ॥ 28 ॥

1. Line not in M.

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Tr. According to adepts, detachment towards body and senses is known as *yama* (restraimnent). Consistent attachment towards Absolute Being is called *niyama*. 28.

Vi. पूर्वोक्तनिर्विशेषब्रह्मज्ञानोपायतया संक्षेपविस्ताराभ्यामष्टांगयोगम् उपदिशति —देहेति (Now *yoga* of eight components is described in details to attain *brahma-jñāna*). 28.

ApD— अष्टांगयोगश्चायं वैराग्यादिलक्षणयमादिरूप एव विवक्षितः (Ideal nature of *aṣṭāṅgayoga* which includes *yama* etc. is qualified by *vairāgya* {detachment}).

एतैरेव ज्ञानयोगाष्टांगैः सद्योमुक्तिरिति (This ensures imminent *mukti* through *jñānayoga* and *aṣṭāṅgayoga*). 28.

Note. Definitions of Yama and Niyama are very differently given here. Though Patañjali does not define them, it is understood from Yogasūtra-II.30,32 that they relate to personal hygiene, morals and social ethics. According to Siddha-siddhāntapaddhati-II.32 *yama* is tranquility, retsraint over all senses and control over (urges of) food, sleep, cold, wind and heat. *Niyama* (Siddha-siddhānta-paddhati-II.33) is to gain control over the functioning of mind. 28.

सर्ववस्तुन्युदासीनभाव आसन[1]मुत्तमम् ॥ २९ ॥

sarva-vastunyudāsīna-bhāva āsanam-uttamam ॥ 29 ॥

Tr. *Āsana* means to exercise detachment towards all (material) objects. 29.

Note. See Yogasūtra-II.46—*sthira-sukham-āsanam*. Siddha-siddhānta-paddhati-II.34 defines *āsana* as to remain in one's true Self—*svasvarūpe samāsannatā*. Tejobindūpaniṣad-I.25 defines *āsana* yet in a different way—*āsana* is to be called that state wherein one can contemplate profusely on *Brahma*. 29.

जगत् सर्वमिदं मिथ्याप्रतीतिः प्राणसंयमः ।
चित्तस्यान्तर्मुखीभावः प्रत्याहारस्तु सत्तम ॥ ३० ॥

1. मासन -K, A, A1, A2.

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jagat sarvam-idaṃ mithyā-pratītiḥ prāṇa-saṃyamaḥ ।
cittasyāntar-mukhī-bhāvaḥ pratyāhāras-tu sattama ॥ 30 ॥

Tr. *Prāṇasaṃyama* (*prāṇāyāma*) is the realization that all the (transitory) world is illusory. O divine soul! Turning *citta* inwardly is called *pratyāhāra*. 30.

Note. See Yogasūtra—II.49—*tasmin sati śvāsa-praśvāsayor-gati-vicchedaḥ prāṇāyāmaḥ.*

Also *svaviṣayāsamprayoge citta-svarūpānukāra ivendriyāṇāṃ pratyāhāraḥ*—Yogasūtra-II.54. According to Siddha-siddhānta-paddhati-II.35, *prāṇāyāma* is steadiness of *prāṇa*. *Recaka*, *pūraka*, *kumbhaka* and *saṅghaṭṭakaraṇa* (*kevala-kumbhaka*) are the four characteristics of *prāṇāyāma*, while *pratyāhāra* is withdrawal of senses, pacification of disturbed states and subduing of the mental modifications (Siddha-siddhānta-paddhati-II.36).

Also see note on Yogakuṇḍalyupaniṣad-I.18 and Yogacūḍāmṇyupaniṣad-114-118. 30.

चित्तस्य निश्चलीभावो धारणा धारणं विदुः ।
सोऽहं चिन्मात्रमेवेति चिन्तनं ध्यानमुच्यते ॥ ३१ ॥
cittasya niścalī-bhāvo dhāraṇā dhāraṇaṃ viduḥ ।
so'haṃ cinmātram-eveti cintanaṃ dhyānam-ucyate ॥ 31 ॥

Tr. According to experts, steadiness of *citta* (mind) and maintainance of this state is called *dhāraṇā*. 'I am absolute consciousness alone'—such reflection is *dhyāna*. 31.

ApD— ननु जीवादन्यत्वान्निष्कलस्यापि परब्रह्मणः स्वाभिन्नत्वेनैव ध्येयतया नाद्वैतसिद्धिरित्यत आह — 'सोऽहम्' इति (Though there is apparent distinction between *jīva* and Para-brahma without any part, even then if one ventures into considering Brahma to be really distinct from the Self (individual), one would not be able to achieve the state of *advaita*. Therefore, it is said that 'I am That').

'स परमात्मा अहं चिन्मात्रम्' इत्यादिभिः शब्दैर्ब्रह्मविषयकं शुद्धजीवकर्त्तृकं यत् ध्यानं तदभेदध्यानमेव सप्तमांगं ब्रह्मात्मैक्यप्रदं सद्योमुक्तिं प्रयच्छति ('I am that Paramātmā which is Supreme Consciousness'—such contemplation (*dhyāna*) forms the seventh component. These ideas expressed through these words focus on the very nature of Brahma. This is practised by pure *jīva* {individual soul} on its {*jīva*'s}

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oneness with Brahma. This truly leads to its unity with Brahma and thus brings about immediate *mukti*).

इदमेव ध्यानं शब्दानुविद्धसमाधिरिति, निदिध्यासनमिति, अभेदोपासनमिति, ज्ञानयोग इति चाभिधीयते (This practice of *dhyāna* {meditation} is variously expressed in words such as *samādhi* or *nididhyāsana* {contemplation} or *abhedopāsana* {meditation on the unity} or even *jñānayoga*).

ईदृशाभेदध्यानहीनस्य कल्पशतावधिकब्रह्मविचारवतः कल्पशतावधिकसगुणमूर्त्तिध्यानवतः कल्पशतावधिकपरिच्छिन्नप्रत्यगात्मध्यानवतो वा जीवन्मुक्तिर्न स्वप्नेऽपि सेत्स्यति (One who is not able to practise such type of meditation on 'Oneness', even if he contemplates on Brahma, concentrates on the *saguṇa* image or even contemplates on the 'diversity' for eternity, would not be able to attain the state of *jīvanmukti* even in dream). 31.

Note. Patañjali has defined *dhāraṇā* and *dhyāna* in these *sūtras*—
deśabandhaś-cittasya dhāraṇā—Yogasūtra-III.1.
tatra pratyaikatānatā dhyānam—Yogasūtra—III.2.
'*Dhāraṇā* is cultivation of mental attitude that whatever is inside and outside is one's own form. Therefore, whatever modification of mind arises is merged in the formless' (Siddha-siddhānta-paddhati-II.37). 'There is a state of Absolute Non-duality. Whatever appears in the mind is of the nature of *Ātmā*. This is *dhāraṇā*' (Siddha-siddhānta-paddhati-II.38). 31.

ध्यानस्य विस्मृतिः सम्यक् समाधिरभिधीयते ॥ ३२ ॥
dhyānasya vismṛtiḥ samyak samādhir-abhidhīyate ॥ 32 ॥

Tr. Complete oblivion of memory in *dhyāna* state is *samādhi*. 32.

Note. See Yogasūtra—III.3—*tad-evārthamātra-nirbhāsaṃ svarūpa-śūnyam-iva samādhiḥ*. 32.

दशविधयमनियमाः[1]—
daśa-vidha-yama-niyamāḥ—
Ten types of *yama* and *niyama*—
अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयार्जवम् ।
क्षमा धृतिर्मिताहारः शौचं चेति यमा दश ॥ ३३ ॥

1. Line not in M.

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ahiṃsā satyam-asteyaṃ brahmacaryaṃ dayārjavam ।
kṣamā dhṛtir-mitāhāraḥ śaucaṃ ceti yamā daśa ॥ 33 ॥

Tr. Ten *yamas* are: *ahiṃsā* (non-violence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (celibacy), *dayā* (compassion), *ārjava* (simplicity), *kṣamā* (forgiveness), *dhṛti* (forebearance), *mitāhāra* (moderate diet) and *śauca* (cleanliness). 33.

Note. In Yogasūtra-II.30 *yamas* are five—*ahiṃsā, satya, asteya, brahmacarya* and *aparigraha* which are also called as *mahāvratas* (ibid—II.31). In Yogasūtra-II.32 *śauca* is considered a *niyama*. Haṭhapradīpikā (10 chapters)-I.55 gives the same list of ten *yamas*. 33.

तपःसन्तुष्टिरास्तिक्यं दानमाराधनं हरेः ।
वेदान्तश्रवणं चैव ह्रीर्मतिश्च जपो व्रतम्[1] ॥ इति ॥ ३४ ॥
tapaḥ-santuṣṭir-āstikyaṃ dānam-ārādhanaṃ hareḥ ।
vedānta-śravaṇaṃ caiva hṛīr-matiś-ca japo vratam ॥ 34 ॥

Tr. *Tapas* (austerity), *santuṣṭi* (contentment), *āstikya* (belief in God), *dāna* (charity), *ārādhana* of *Hari* (worship of God), *vedāntaśravaṇa* (study of the doctrine of *Vedānta* philosophy), *hrī* (modesty), *mati* (determination), *japa* (repetition of a *mantra* or recitation of prayer) and *vrata* (austerity or vow)—(are *niyamas*). 34.

Vi. उत्तमाधिकारिणां ब्रह्मज्ञानसाधनतया अष्टांगयोगो निरूपितः (*Yoga* of eight componetnts which is instrumental in begetting the state of Brahma is prescribed for the superior aspirants).

तत्र यमो दशधा भिद्यते इत्याह —अहिंसेति । तथा नियमोऽपीत्याह —तप इति (*Yama* and *niyama* have ten components each). 34.

Note. In Yogasūtra—II.32 *niyamas* are— *śauca, santoṣa, tapaḥ, svādhyāya* and *īśvarapraṇidhāna*. 34.

हठयोगरीत्या आसनानि[2]—
haṭha-yoga-rītyā āsanāni —
Haṭhayogika āsanas—

1. वेदान्तश्रवणं ह्रीश्च जप इत्यादिक्षणम् – M, ह्रीश्च जप इत्यादि लक्षणम् -A,A1. 2. Line not in M.

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आसनानि तदंगानि स्वस्तिकादीनि वै द्विज ।
वर्ण्यते[1] स्वस्तिकं पादतलयोरुभयोरपि ॥
पूर्वोत्तरे जानुनी द्वे कृत्वासनमु[2]दीरितम् ॥ ३५ ॥
āsanāni tad-aṅgāni svastikādīni vai dvija ।
varṇyate svastikaṃ pāda-talayor-ubhayor-api ॥
pūrvottare jānunī dve kṛtvāsanam-udīritam ॥ 35 ॥

Tr. O divine soul! *Āsanas* which are components thereof (of *yoga*), are like *svastika* etc., which are being described below.

Place soles of feet on opposite knees. This is *svastikāsana*. 35.

Vi. अथ मध्यमाधिकारिणां हठयोगरीत्या आसनाद्यंगानि उपदिशति— आसनानीति । तत्र स्वस्तिकासनलक्षणमाह —वर्ण्यत इति (For mediocre aspirants *Haṭhayogika* components like *āsana* etc. are being described). 35.

ApD— तस्मादुक्तलक्षणध्यानक्रियायामक्षमो मन्दाधिकारी अहिंसेत्यादि-यमान्नियमानासनानि चोक्तलक्षणानि यथेष्टमभ्यस्यतु (A dull aspirant does not qualify for practising *dhyāna* {meditation etc.} as described above. He is suggested to undertake the practices involving *yama* which are *ahiṃsā* etc. *niyama* and *āsana* as described above to his personal capacity). 35.

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ।
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखं यथा ॥ ३६ ॥
savye dakṣiṇa-gulphaṃ tu pṛṣṭha-pārśve niyojayet ।
dakṣiṇe'pi tathā savyaṃ gomukhaṃ gomukhaṃ yathā ॥ 36 ॥

Tr. Keep the right foot on left side and left foot on right side imitating *gomukha* (lit. head of a cow) which forms *gomukhāsana*. 36.

Vi. गोमुखासनलक्षणमुच्यते —सव्य इति ॥ ३६ ॥

एकं चरणमन्यस्मिन्नूरावारोप्य निश्चलः ।
आस्ते यदिदमेनोघ्नं वीरासनमुदीरितम् ॥ ३७ ॥

1. वर्ण्यन्ते -K, A, A1, A2. 2. कूर्मासनम् – M, कूर्मासन - A.

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ekaṃ caraṇam-anyasminn-ūrāvāropya niścalaḥ ।
āste yad-idam-enoghnaṃ vīrāsanam-udīritam ॥ 37 ॥

Tr. Sit steadily by placing one foot over other thigh (and other foot under opposite thigh). This is *vīrāsana* which removes sins. 37.

Vi. वीरासनलक्षणमाचष्टे —एकमिति ॥ ३७ ॥

गुदं नियम्य गुल्फाभ्यां व्युत्क्रमेण समाहितः[1] ।
योगासनं भवेदेतदिति योगविदो विदुः ॥ ३८ ॥
gudaṃ niyamya gulphābhyāṃ vyutkrameṇa samāhitaḥ ।
yogāsanaṃ bhaved-etad-iti yogavido viduḥ ॥ 38 ॥

Tr. Press the pair of everted heels against anus and sit motionless. This is called *yogāsana* by the experts of *yoga*. 38.

Vi. योगासनलक्षणं व्यनक्ति —गुदमिति ॥ ३८ ॥

ऊर्वोरुपरि वै धत्ते यदा पाद[2]तले उभे ।
पद्मासनं भवेदेतत् सर्वव्याधिविषापहम् ॥ ३९ ॥
ūrvor-upari vai dhatte yadā pādatale ubhe ।
padmāsanaṃ bhaved-etat sarva-vyādhi-viṣāpaham ॥ 39 ॥

Tr. Soles of the feet are placed on (opposite) thighs. This is *padmāsana* which removes all toxins and diseases. 39.

Vi. पद्मासनलक्षणं प्रकाशयति —ऊर्वोरिति ॥ ३९ ॥

Note. In Haṭhapradīpikā 10 ch.—II.32 there is a specific mention of placing right foot on left thigh and left foot on right thigh. Here, there is no such mention. It only suggests that the feet should be on opposite thighs and moreover there is no mention regarding placing of hands. There is also no instruction regarding application of *jālandhara bandha* or *uḍḍīyāna bandha*. Brahmānanda suggests that *jālandhara bandha* accompanying *jihvā-bandha*

1. समासितः – M,A,A1. 2. पद -K.

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alone serves the purpose of *mūla-bandha* and *uḍḍīyāna-bandha*. This variety of *padmāsana* is described as *kara-samputita-padmāsana* in Haṭharatnāvalī-III.40. For more details, see Encyclopaedia of Traditional Asanas. 39.

पद्मासनं सुसंस्थाप्य तदंगुष्ठद्वयं पुनः ।
व्युत्क्रमेणैव हस्ताभ्यां बद्धपद्मासनं भवेत् ॥ ४० ॥[1]
padmāsanaṃ susaṃsthāpya tad-aṅguṣṭha-dvayaṃ punaḥ ।
vyutkrameṇaiva hastābhyāṃ baddha-padmāsanaṃ bhavet ॥ 40 ॥

Tr. After adopting *padmāsana*, hold big toes with hands crossed, which forms *baddhapadmāsana*. 40.

Vi. बद्धपद्मासनलक्षणं विशदयति —पद्मासनमिति । हस्ताभ्यां बध्नेति यत् तत् बद्धपद्मासनं भवेत् (It is called *baddha-padmāsana* since hands hold the toes). 40.

पद्मासनं सुसंस्थाप्य[2] जानूर्वोरन्तरे करौ ।
निवेश्य भूमावातिष्ठेद् व्योमस्थः कुक्कुटासनः[3] ॥ ४१ ॥
padmāsanaṃ susaṃsthāpya jānūrvor-antare karau ।
niveśya bhūmāvātiṣṭhed vyoma-sthaḥ kukkuṭāsanaḥ ॥ 41 ॥

Tr. After posing *padmāsana*, insert hands through thighs and calves and place palms on ground thus lifting the body in the air which makes *kukkuṭāsana*. 41.

Vi. कुक्कुटासनप्रकारं व्यक्तीकरोति —पद्मेति ॥ ४१ ॥

कुक्कुटासनबन्धस्थो दोर्भ्यां सम्बध्य कन्धरम् ।
शेते कूर्मवदुत्तान एतदुत्तानकूर्मकम् ॥ ४२ ॥
kukkuṭāsana-bandhastho dorbhyāṃ sambadhya kandharam ।
śete kūrmavad-uttāna etad-uttāna-kūrmakam ॥ 42 ॥

Tr. After adopting *kukkuṭāsana* hold the shoulders with hands and then lie down on ground like a tortoise. This is *uttānakūrmāsana*. 42.

---

1. Verse not in M. 2. तदंगुष्ठद्वयं पुनः व्युत्क्रमेणैव ---- सुसंस्थाप्य –not in M. 3. कुक्कुटासनम् – M.

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Vi. उत्तानकूर्मलक्षणमाह —कुक्कुटेति ॥ ४२ ॥

पादांगुष्ठौ तु पाणिभ्यां गृहीत्वा श्रवणावधि ।
धनुराकर्षका[1]'कृष्टं[2] धनुरासनमीरितम् ॥ ४३ ॥
pādāṅguṣṭhau tu pāṇibhyāṃ gṛhītvā śravaṇāvadhi ।
dhanur-ākarṣakākṛṣṭaṃ dhanurāsanam-īritam ॥ 43 ॥

Tr. Catch hold of toes with hands and pull the toes upto ears (alternately) like (stretching of) a bow. This forms *dhanurāsana*. 43.

Vi. धनुरासनमाह —पादेति ॥ ४३ ॥

सीवनीं गुल्फदेशेभ्यो[3] निपीड्य व्युत्क्रमेण तु ।
प्रसार्य जानुनोर्हस्ता[4]वासनं सिंहरूपकम् ॥ ४४ ॥
sīvanīṃ gulpha-deśebhyo nipīḍya vyutkrameṇa tu ।
prasārya jānunor-hastāvāsanaṃ siṃha-rūpakam ॥ 44 ॥

Tr. Press the perineum with the pair of everted heels. Stretch hands on knees. This is *siṃhāsana*. 44.

Vi. सिंहासनं दर्शयति –सीविनीमिति ॥ ४४ ॥

गुल्फौ च वृषणस्याधः[5] सीविन्यु[6]भयपार्श्वयोः ।
निवेश्य पादौ[7] हस्ताभ्यां बद्ध्वा भद्रासनं भवेत् ॥ ४५ ॥
gulphau ca vṛṣaṇasyādhaḥ sīvinyubhaya-pārśvayoḥ ।
niveśya bhūmau hastābhyāṃ baddhvā bhadrāsanaṃ bhavet ॥ 45 ॥

Tr. Place ankles under testicles at both sides of perineum and then hold feet with hands. This is *bhadrāsana*. 45.

Vi. भद्रासनलक्षणमाह —गुल्फाविति ॥ ४५ ॥

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1. का –not in M. 2. कृष्टं च – M. 3. देशाभ्यां – M, K, A, A1, A2. 4. जानुनो हस्ता– M, जानुनो तो हस्तौ -K, A, A1, A2. 5. वृषणस्याथ – M. 6. सीविन्यो -K, A2. 7. भूमौ – Mu,U,U1.

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सीवनीपार्श्वमुभयं गुल्फाभ्यां[1] व्युत्क्रमेण तु ।
निपीड्यासनमेतच्च मुक्तासनमुदीरितम् ॥ ४६ ॥
sīvanīpārśvam-ubhayaṃ gulphābhyāṃ vyutkrameṇa tu ।
nipīḍyāsanam-etac-ca muktāsanam-udīritam ॥ 46 ॥

Tr. Press both sides of perineum with opposite heels. This is *muktāsana*. 46.

Vi. मुक्तासनस्वरूपमाह— सीविनीति ॥ ४६ ॥

अवष्टभ्य धरां[2] सम्यक् तलाभ्यां हस्तयोर्द्वयोः ।
कूर्परौ नाभिपार्श्वे तु स्थापयित्वा मयूरवत् ॥
समुन्नतशिरःपादो[3] मयूरासनमिष्यते ॥ ४७ ॥
avaṣṭabhya dharāṃ samyak talābhyāṃ hastayor-dvayoḥ ।
kūrparau nābhi-pārśve tu sthāpayitvā mayūravat ॥
samunnata-śiraḥ-pādo mayūrāsanam-iṣyate ॥ 47 ॥

Tr. Firmly place the palms on ground and press (bent) elbows against the sides of navel. Then raise head and legs in the air like a peacock. This makes *mayūrāsana*. 47.

Vi. मयूरासनप्रकारमाह —अवष्टभ्येति ॥ ४७ ॥

वामोरुमूले दक्षांघ्रिं जान्वोर्वेष्टितपाणिना ।
वामेन वामांगुष्ठं तु गृहीतं मत्स्यपीठकम् ॥ ४८ ॥
vāmorumūle dakṣāṅghriṃ jānvor-veṣṭita-pāṇinā ।
vāmena vāmāṅguṣṭhaṃ tu gṛhītaṃ matsya-pīṭhakam ॥ 48 ॥

Tr. Place right foot at the base of left thigh. Catch hold of right leg with left hand (passing it over the right knee, while right hand winds over the back). This is *matsya-pīṭha*. 48.

Vi. मत्स्यासनलक्षणमाचष्टे —वामेति ॥ ४८ ॥

1. सीविनीं गुल्फदेशाभ्यां निपीड्य इति च -K. 2. अवष्टभ्याधरां - A. 3. पादं -K, A, A1, A2.

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Note. The technique is incomplete. This is *matsyendrāsana* of Haṭhapradīpikā 10ch. II.12-13. 48.

योनिं वामेन सम्पीड्य मेढ्रादुपरि दक्षिणम् ।
ऋजुकायः समासीनः सिद्धासनमुदीरितम् ॥ ४९ ॥
yoniṃ vāmena sampīḍya meḍhrād-upari dakṣiṇam ।
ṛju-kāyaḥ samāsīnaḥ siddhāsanam-udīritam ॥ 49 ॥

Tr. Press left heel against perineum and place right foot on generative organ. Keep the body straight and steady. This makes *siddhāsana*. 49.

Vi. सिद्धासनलक्षणमाह —योनिमिति ॥ ४९ ॥

प्रसार्य भुवि पादौ तु[1] दोर्भ्यामंगुष्ठमादरात् ।
जानूपरि ललाटं तु पश्चिमं ताणमुच्यते ॥ ५० ॥
prasārya bhuvi pādau tu dorbhyām-aṅguṣṭham-ādarāt ।
jānūpari lalāṭaṃ tu paścimaṃ tāṇam-ucyate ॥ 50 ॥

Tr. Stretch legs on ground and then properly catch hold of toes with hands and lower the forehead on knees. This is called *paścimatāna*. 50.

Vi. पश्चिमताणलक्षणं प्रकटयति —प्रसार्येति ॥ ५० ॥

येन केन प्रकारेण सुखं धार्य[2] च जायते ।
तत् सुखासनमित्युक्तमशक्तस्तत् समाचरेत् ॥ ५१ ॥
yena kena prakāreṇa sukhaṃ dhāryaṃ ca jāyate ।
tat sukhāsanam-ityuktam-aśaktas-tat samācaret ॥ 51 ॥

Tr. Adopt any comfortable posture and maintain it with ease. This is *sukhāsana* which even a weak person can perform. 51.

Vi. अशक्तोपयोग्यासनमाह —येनेति ॥ ५१ ॥

1. तौ -A. M. 2. धैर्य – M,A1,A2.

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Note. For an exhaustive account on all the above mentioned traditional *āsanas* and their varieties see 'Encyclopaedia of Traditional Asanas' published by The Lonavla Yoga Institute (India), 2006. 51.

आसनं विजितं येन जितं तेन जगत्त्रयम् ॥ ५२ ॥
āsanaṃ vijitaṃ yena jitaṃ tena jagat-trayam ॥ 52 ॥

Tr. One who has perfected *āsanas* has conquered all the three worlds too. 52.

Vi. आसनफलमाह —आसनमिति ॥ ५२ ॥

नाडीशुद्धिपूर्वकप्राणायामविधिः[1] —
nāḍī-śuddhi-pūrvaka-prāṇāyāma-vidhiḥ—
Technique of *prāṇāyāma* is preceded by *nāḍīśuddhi*—
यमैश्च नियमैश्चैव ह्यासनैश्च सुसंयतः[2] ।
नाडीशुद्धिं च कृत्वादौ प्राणायामं समाचरेत् ॥ ५३ ॥
yamaiś-ca niyamaiś-caiva hyāsanaiś-ca susaṃyataḥ ।
nāḍī-śuddhiṃ ca kṛtvādau prāṇāyāmaṃ samācaret ॥ 53 ॥

Tr. After thorough practice of *yama, niyama* and *āsana,* one should undertake the practice of *prāṇāyāma* followed by *nāḍīśuddhi.* 53.

Vi. यमाद्यंगत्रयविशिष्टयोगिनो नाडीशुद्धिपूर्वकं प्राणायामक्रममाह —यमैश्चेति पूर्वोक्तैः (A *yogī* who has practised all three components of *yoga* such as *yama* etc. should undertake the practice of *prāṇāyāma* preceded by *nāḍīśuddhi*). 53.

ApD— नाडीशुद्धिं कृत्वा प्राणायामं च यथोक्तं करोतु (Moreover, he should practise *prāṇāyāma* after purification of *nāḍīs* in the prescribed manner).
तन्निरोधकः कः (Who can probably counter this argument!). 53.

Note. For an exhaustive account on *nāḍīśuddhi* see Haṭhatatvakaumudī chapters—XXXIV-XXXVI (The Lonavla Yoga Institute (India), 2007).
For various techniques on *nāḍīśuddhi* see Appendix p.294. 53.

1. Line not in M. 2. सुसंयुतः –M.

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देहमानं स्वांगुलिभिः[1] षण्णवत्यंगुलायतम् ।
प्राणः शरीरादधिको द्वादशांगुलमानतः ॥ ५४ ॥
deha-mānaṃ svāṅgulibhiḥ ṣaṇ-ṇavatyaṅgulāyatam ।
prāṇaḥ śarīrād-adhiko dvādaśāṅgula-mānataḥ ॥ 54 ॥

Tr. Length of one's own body measures ninety-six digits by one's own fingers. (Individual) *prāṇa* exists upto twelve digits from the body. 54.

Vi. अभ्यासानुकूलदेहप्राणमानं तत्र प्राणाभ्यासफलं चाह— देहमानमिति (Measurement of {human} body and *prāṇa* helps in practice of *yoga*). 54.

Note. According to Gheraṇḍa Saṃhitā-V.81-82, *prāṇa* moves twelve digits while breathing is normal. It moves upto 16 digits while singing, 20 while consuming food, 24 digits while walking, 30 digits while one is asleep, 36 digits while copulating and more than 36 while one exercises. 54.

देहस्थमनिलं देहसमुद्भूतेन वह्निना ।
न्यूनं समं वा योगेन कुर्वन् ब्रह्मविदिष्यते ॥ ५५ ॥
dehastham-anilaṃ deha-samudbhūtena vahninā ।
nyūnaṃ samaṃ vā yogena kurvan brahmavid-iṣyate ॥ 55 ॥

Tr. Through practice of *yoga* one who reduces or balances bodily air (*prāṇa*) with the help of bodily fire, knows *Brahma*. 55.

ApD— ननु भाष्यकर्त्तुर्मन्दाधिकारिविषयकमार्गेष्वियद्वैरस्यमनुपपन्नम् (It is not to allege that the commentator is disinterested in elaborating the techniques recommended for inferior aspirants).

वैरस्ये सत्यपि तदन्तर्धाय यथावद् व्याख्येयत्वादिति चेन्नैष दोषः (Even though there is apparent disinterestedness, it is brushed aside and suitable elaborations are made. So there is no difficulty).

वृथाश्रमहेतुषु मार्गेष्वस्माकं प्रवर्त्तयितृत्वानौचित्यात् (We are not interested to do hard work in areas where it may prove futile).

1. स्वांगुलीभिः – M.

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तस्माद्यथाकथंचित्सर्वोऽपि ब्रह्मात्मैक्यध्यानमेव सर्वदा करोतु (Therefore, everyone should get always engaged in contemplating on oneness of *Ātmā* and Brahma). 55.

अग्निमण्डलस्वरूपम्[1]—

agni-maṇḍala-svarūpam—

Description of *agnimaṇḍala*—

देहमध्ये शिखिस्थानं तप्तजाम्बूनदप्रभम् ।
त्रिकोणं द्विपदाम[2]न्यच्चतुरश्रं चतुष्पदाम्[3] ॥ ५६ ॥

deha-madhye śikhi-sthānaṃ tapta-jāmbū-nada-prabham ।
trikoṇaṃ dvi-padām-anyac-catur-aśraṃ catuṣpadām ॥ 56 ॥

वृत्तं विहंगमानां[4] तु षडश्रं सर्प[5]जन्मनाम् ।
अष्टाश्रं स्वेदजानां तु तस्मिन् दीपवदुज्ज्वलम् ॥ ५७ ॥

vṛttaṃ vihaṅgamānāṃ tu ṣaḍ-aśraṃ sarpa-janmanām ।
aṣṭāśraṃ svedajānāṃ tu tasmin dīpavad-ujjvalam ॥ 57 ॥

Tr. The seat of *śikhi* (fire) at the centre of the body resembles heated gold, which is as bright as (light of) a lamp. It is triangular in bipeds, quadrangular in quadrupeds, circular in birds, hexagonal in snakes and crawling creatures, octagonal in *svedajas* (creatures born out of sweat, insects). 56-57.

Vi. मूलाग्निमण्डलस्वरूपमाह —देहेति । तत्तज्जन्त्वग्निमण्डले तस्मिन् उज्ज्वलं वह्निं विद्धीत्यर्थः ॥ ५६-५७ ॥

Note. According to Haṭhatatvakaumudī—45.6 *agnimaṇḍala* is located below *svādhiṣṭhāna* between *kanda* and navel. 56-57.

नाभिस्थानम्[1]—

nābhi-sthānam—

Location of navel—

1. Line not in M. 2. त्रिपाद – M. 3. चतुष्पदम् – M. 4. विहंगमानं -U. 5. सर्व -K, A2.

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कन्दस्थानं मनुष्याणां देहमध्यं[1] नवांगुलम् ।
चतुरंगुलमुत्सेधं चतुरंगुलमायतम् ॥ ५८ ॥
kanda-sthānaṃ manuṣyāṇāṃ deha-madhyaṃ navāṅgulam ।
catur-aṅgulam-utsedhaṃ catur-aṅgulam-āyatam ॥ 58 ॥

Tr. *Kanda* is located nine digits above the center of the body. It extends to four digits in height and as much in breadth. 58.

Vi. मनुष्यादिदेहमध्यं विशदयति —कन्देति ॥ ५८ ॥

Note. For details on kanda and its location see Appendix p.280. For dehamadhya see verse no. 66-67 of this text. 58.

अण्डाकृतिः तिरश्चां च द्विजानां च चतुष्पदाम् ।
तुन्दमध्यं तदिष्टं[2] वै तन्मध्यं नाभिरिष्यते ॥ ५९ ॥
aṇḍākṛtiḥ tiraścāṃ ca dvijānāṃ ca catuṣpadām ।
tunda-madhyaṃ tad-iṣṭaṃ vai tan-madhyaṃ nābhir-iṣyate ॥ 59 ॥

Tr. In animals and human beings, it (*kanda*) is oval in shape and is located at the middle of the belly at the center of which navel is placed. 59.

नाडीचक्रे जीवभ्रमणम्[3]—
nāḍī-cakre jīva-bhramaṇam—
Movement of *jīva* in the network of *nāḍīs*—
तत्र चक्रं द्वादशारं तेषु विष्ण्वादिमूर्त्तयः ।
अहं तत्र स्थितश्[4]चक्रं भ्रामयामि स्वमायया ॥ ६० ॥
tatra cakraṃ dvādaśāraṃ teṣu viṣṇvādi-mūrtayaḥ ।
ahaṃ tatra sthitaś-cakraṃ bhrāmayāmi svamāyayā ॥ 60 ॥

Tr. Therein lies a *cakra* of twelve spokes adorned with images of *Viṣṇu* etc. residing wherein I rotate the *cakra* (nerve plexus) through my own *māyā*. 60.

1. देहमध्ये – M, A. 2. तु दिष्टं – M. 3. Line not in M. 4. स्थितं —M.

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Vi. तत्रस्थनाडीचक्रं विष्ण्वादिभिरधिष्ठितं सत् वर्त्तते (*Nāḍīs* {nerve plexus} are presided over by deities like *Viṣṇu* etc).

तत्राहमन्तर्याम्यात्मना स्थित्वा तच्चालयामीत्याह —तत्रेति (Dwelling therein as omniscient, through *Ātmā* command every action).

तत्र नाभिमध्ये नाडीचक्रम् (*Nāḍīcakra* {nerve plexus} is located in the navel).

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥
इति स्मृत्यनुरोधेन अहम् इत्यादि ॥

(It is said in the scripture {Gītā-18.60}, "O *Arjuna*! *Īśvara* resides in the heart of all beings who moves them with the power of *māyā* {illusion} like a machine."). 60.

अरेषु भ्रमते जीवः क्रमेण द्विजसत्तम ।
तन्तुपञ्जरमध्यस्था यथा भ्रमति लूतिका ॥
प्राणाधिरूढश्चरति जीवस्तेन विना न हि ॥ ६१ ॥

areṣu bhramate jīvaḥ krameṇa dvija-sattama ।
tantu-pañjara-madhyasthā yathā bhramati lūtikā ॥
prāṇādhirūḍhaś-carati jīvas-tena vinā na hi ॥ 61 ॥

Tr. O illustrious of all *Brāhmaṇas*! Just as a spider which moves in the cobweb (its own creation), *jīva* too wanders in the spokes one after the other using *prāṇa* as a vehicle without which it cannot exist. 61.

Vi. को वा त्वया भ्राम्यते इत्यत आह —अरेष्विति । नाडीचक्रारेषु जीवभ्रमणं सदृष्टान्तमाह —तन्त्विति । लूतिका ऊर्णनाभिः कीटविशेषः । तथा जीवः चलनमेति इत्यर्थः (*Lūtikā* or *ūrṇanābhi* is spider). 61.

ApD— नाभिस्थचक्रद्वारेषु तत्पालका एव विष्ण्वादयः सन्ति, न तु जीवो भ्रमतीति शंक्यम् (Presiding deities like Viṣṇu etc. are dwelling in the *cakras* located at the navel etc. It is yet to be decided whether *jīva* moves at these points or not). 61.

Note. The word *jīva* which generally stands for embodied soul, has other connotation also. Haṭhatatvakaumudī quotes Yogacandrikā to state that *jīva* is *prāṇavāyu* as well as *apānavāyu* which pull one another (Haṭhatatvakaumudī-XLI.38-39). 61.

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कुण्डलिनीस्थानं तद्व्यापारश्च[1]—

kuṇḍalinī-sthānaṃ tad-vyāpāraś-ca—

Location and function of *kuṇḍalinī*—

तस्योर्ध्वे कुण्डलीस्थानं नाभेस्तिर्यगधोर्ध्वतः[2] ॥ ६२ ॥

tasyordhve kuṇḍalīsthānaṃ nābhes-tiryag-adhordhvataḥ ॥ 62 ॥

Tr. Above that (*kanda*), above and below horizontal to navel is the location of *kuṇḍalinī*. 62.

Vi. तदूर्ध्वविलसितकुण्डलिनीस्थानं तद्व्यापारं चाह —तस्येति । नाडीचक्रस्य तस्य ॥ ६२ ॥

अष्टप्रकृतिरूपा सा चाष्टधा कुण्डलीकृता ।
यथावद्वायुसञ्चारं[3] जलान्नादि[4] च नित्यशः ॥ ६३ ॥

aṣṭa-prakṛti-rūpā sā cāṣṭadhā kuṇḍalīkṛtā ।
yathāvad-vāyu-sañcāraṃ jalānnādi ca nityaśaḥ ॥ 63 ॥

परितः कन्दपार्श्वे तु निरुध्यैव सदा स्थिता[5] ।
मुखेनैव समावेष्ट्य ब्रह्मरन्ध्रमुखं तथा ॥ ६४ ॥

paritaḥ kanda-pārśve tu nirudhyaiva sadā sthitā ।
mukhenaiva samāveṣṭya brahma-randhra-mukhaṃ tathā ॥ 64 ॥

Tr. *Kuṇḍalinī* is of the form of eight varied *prakṛti* (constituents), and (therefore) has eight coils. *Kuṇḍalinī* lies always around *kanda* and moreover, it closes the opening of *brahmarandhra* with its own mouth. *Kuṇḍalinī* regularly supplies *vāyu*, water and food in a proper manner. 63-64.

Vi. भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

(– It has been stated in the Gītā-7.4—'Earth, water, fire, air, ether, mind, *buddhi* {conscience}, and I-ness are eight components of mine').

इति स्मृत्यनुरोधेन अष्टप्रकृतिरूपा (Eight constituents of {*prakṛti kuṇḍalinī*} are named as above).

---

1. Line not in M. 2. गथोर्ध्वतः – A. 3. सारं च – K, A1, A2. 4. चलनादि - A,M, ज्वलनादि —K, A1, A2, सञ्चारं जलान्नादि इति च —K, A2. 5. स्थितः – M.

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वायुसञ्चारं प्राणापानयोरैक्यमित्यर्थः । भुक्तजलान्नादि (Movement of *vāyu* {*prāṇa*} is for the unification of *prāṇa* and *apāna*).

किं कुर्वती स्थितेत्यत्र मुखेनैव इत्यादि ॥ 63-64 ॥

ApD— ननु सूर्यः 'स्वमायया तच्चक्रं भ्रामयामि' इत्याह — तत्र भ्रमन् जीवः योगकालेन मरुता साग्निनाष्टप्रकृतिं कथं बोधयेत् (It is said-- 'The sun moves to that very *cakra*.' How does *jīva* awakens *prakṛti* of eight components along with *prāṇa* and *agni* {fire} during the practice of *yoga*?)

प्राणापानयोगकरणशक्तिर्जीवस्य भवेच्चेत्, तदा सूर्यस्य चक्रभ्रमणशक्तिः कुण्ठिता हि भवेत् (If *jīva* is endowed with the power of *prāṇa* and *apāna*, then during the time of *yoga* practice, the sun's movement to the *cakras* will naturally be limited).

'सूर्यादधिकशक्तिर्जीवस्य किं स्याद्' इति चेदत्रोच्यते । यस्य सूर्यप्रसादः पूर्णोऽस्ति, तस्य जीवस्य तदधिकशक्तिं प्रयच्छेदेव (Is it not that *jīva* enjoys more power than the sun? It is being explained— a *jīva* who is fully blessed by the sun, will certainly execute more power).

तस्मात्सर्वैरपि मुमुक्षुभिः सूर्योपासनमवश्यकार्यमिति स्थितम् (Therefore, all those who are keen to attain liberation, should essentially undertake the prayer of the sun). 63-64.

Note. Siddha-siddhānta-paddhati—I.7,12 describes the process of evolution wherein it is stated that *kuṇḍalinī* has originated from *aparāśakti*. *Kuṇḍalinī* is of the nature of willing, feeling and knowing. It has five qualities such as *pūrṇatā, pratibimbatā, prabalatā, proccalatā* and *pratyaṅmukhatā*.

According to Gheraṇḍa Saṃhitā-III.40 *kuṇḍalinī* has three and a half coils which represent three *guṇas* and the half is the state of *suṣupti*.

Also see Yoga-kuṇḍalyupaniṣad-70. 63-64.

योगकालेन मरुता साग्निना बोधिता सती ।
स्फुरिता हृदयाकाशे नागरूपा महोज्ज्वला ॥ ६५ ॥
yogakālena marutā sāgninā bodhitā satī ।
sphuritā hṛdayākāśe nāgarūpā mahojjvalā ॥ 65 ॥

Tr. During the practice of *yoga, kuṇḍalinī* which is extremely bright, of the form of a serpent, being stirred by *prāṇa* alongwith fire, awakens in the space of heart. 65.

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Vi. सा कदा ऊर्ध्वं प्रसरतीत्यत्र योगकालेन इत्यादि (*Kuṇḍalinī* moves upwards through practice of *yoga*). 65.

देहमध्यस्थनाडीकन्दस्वरूपम्[1]—

deha-madhya-stha-nāḍī-kanda-svarūpam—

Description of *nāḍīkanda* at the center of the body—

अपानाद् द्व्यं[2]गुलादूर्ध्वमधो मेढ्रस्य तावता ।
देहमध्यं मनुष्याणां हृन्मध्यं तु चतुष्पदाम् ॥ ६६ ॥

apānād dvayaṅgulād-ūrdhvam-adho meḍhrasya tāvatā ।
deha-madhyaṃ manuṣyāṇāṃ hṛn-madhyaṃ tu catuṣpadām ॥ 66 ॥

Tr. Center of human body is considered two digits above *apāna* and two digits below the genital. In animals, it is at the centre of heart. 66.

Note. At the 58th verse of this text, the location of *kanda* is considered as the centre of human body

See Appendix p.281 for *kanda, kandasthāna, nabhi* and *dehamadhya*. 66.

इतरेषां तुन्दमध्यं[3] नानानाडीसमावृतम्[4] ।
चतुष्प्रकारद्व्ययुते[5] देहमध्ये सुषुम्नया ॥ ६७ ॥

itareṣāṃ tunda-madhyaṃ nānā-nāḍī-samāvṛtam ।
catuṣprakāra-dvyayute deha-madhye suṣumnayā ॥ 67 ॥

Tr. For other (living) creatures, center of body is considered at the middle of abdomen where there is also *suṣumnā*. 67.

Note. Reading of the second hemistich is corrupt. 67.

Vi. देहमध्यं तदाश्रयनाडीकन्दस्वरूपमाह —अपानादिति ॥ ६६-६७ ॥

कन्दमध्ये स्थिता नाडी सुषुम्ना सुप्रतिष्ठिता ।
पद्मसूत्रप्रतीकाशा ऋजुरूर्ध्वप्रवर्त्तिनी[6] ॥ ६८ ॥

1. Line not in M. 2. अपानद्वयं – A,A1. 3. तुन्दमध्ये – M. 4. प्राणापानसमायुताः – M. 5. रध्यते – M, मध्ये – A,A1, चतुष्प्रकारेत्यादि श्लोकार्ध (A,A1) कोशानुसारेण मूले धृतम्. 6. प्रवर्त्तनी – M, प्रकाशिनी – K,A2.

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kandamadhye sthitā nāḍī suṣumnā supratiṣṭhitā ।
padma-sūtra-pratīkāśā ṛjur-ūrdhva-pravartinī ॥ 68 ॥

Tr. *Suṣumnā nāḍī* which is as subtle as the fibre of a lotus stalk, is straight and moves upwards. It is well situated at the centre of *kanda*. 68.

Vi. तत्र केयं प्रधाननाडी ? तदाश्रित्य कति नाड्यो वर्त्तन्ते ? इत्यत्रोच्यते —कन्देति । वीणादण्डमाश्रित्य ऋजुरूर्ध्वप्रवर्त्तिनी (Which is the chief *nāḍī* and which are the subordinate *nāḍīs*?). *Suṣumnā* is straight which creeps upwards just as the strings of a *vīṇā*). 68.

ब्रह्मणो विवरं यावद्विद्युदाभा[1]सनालकम् ।
वैष्णवी ब्रह्मनाडी च निर्वाणप्राप्तिपद्धतिः ॥ ६९ ॥
brahmaṇo vivaraṃ yāvad-vidyud-ābhāsa-nālakam ।
vaiṣṇavī brahmanāḍī ca nirvāṇa-prāpti-paddhatiḥ ॥ 69 ॥

Tr. Aperture of *brahma*(*randhra*) is as resplendent as a streak of lightning. *Vaiṣṇavī brahmanāḍī* (*suṣumnā*) which is located here, provides the passage to *nirvāṇa*. 69.

Vi. कियत्पर्यन्तम् ऊर्ध्वं प्रवृत्तेत्यत्र ब्रह्मरन्ध्रान्तमित्याह —ब्रह्मण इति (Upto what extent does it {*suṣumnā*} extend upwards? It extends upto *brahmarandhra*).

विद्युल्लेखेव आ समन्तात् भासमाननिलकं ब्रह्मरन्ध्रं तावत्, मूलाधारमारभ्य ब्रह्मरन्ध्र-पर्यन्तं प्रवर्त्तते इत्यर्थः (Like a streak of lightning, it pervades all upto *brahmarandhra* starting from *mūlādhāra*).

तस्या नाम निर्द्दिशति— वैष्णवीति । विष्ण्वधिष्ठितत्वात् (It is known as *vaiṣṇavī* since *Viṣṇu* presides over it).

ब्रह्मनाडी ब्रह्मलोकप्रापकत्वात्, तदन्तर्गतकैवल्यनाडी । निर्वाणप्राप्तिपद्धतिः कैवल्यसूतित्वात् (It is called *brahmanāḍī* because it takes one to *brahmaloka*. *Kaivalyanāḍī* is located inside it which begets *kaivalya*). 69.

इडा च पिंगला चैव तस्याः सव्येतरे स्थिते ।
इडा समुत्थिता कन्दाद्वामनासापुटावधिः ॥ ७० ॥

1. विद्युदाभं – M, यावद्विद्युदाभं स – K,A2.

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iḍā ca piṅgalā caiva tasyāḥ savyetare sthite ।
iḍā samutthitā kandād-vāma-nāsā-puṭāvadhiḥ ॥ 70 ॥
पिंगला चोत्थिता तस्माद्दक्षनासापुटावधिः ।
गान्धारी हस्तिजिह्वा च द्वे चान्ये नाडिके स्थिते ॥
पुरतः पृष्ठतस्तस्या[1] वामेतरदृशौ प्रति । ७१ ॥
piṅgalā cotthitā tasmād-dakṣa-nāsā-puṭāvadhiḥ ।
gāndhārī hastijihvā ca dve cānye nāḍike sthite ॥
puratah pṛṣṭhatas-tasyā vāmetaradṛśau prati ॥ 71 ॥

Tr. *Iḍā* and *piṅgalā* are situated by its (*suṣumnā*'s) left and right sides (respectively). *Iḍā* is originated from *kanda* and extends up to left nostril. *Piṅgalā* too originates from it (*kanda*) and extends up to right nostril.

Moreover, there are two *nāḍīs*, namely, *gāndhārī* and *hastijihvā* at its (*suṣumnā's*) front and backsides which goes upto left and right eyes (respectively). 70-71.

पूषायशस्विनीनाड्यौ तस्मादेव समुत्थिते ।
सव्येतरश्रुत्यवधि पायुमूलावलम्बुसा[2] ॥ ७२ ॥
pūṣā-yaśasvinī-nāḍyau tasmād-eva samutthite ॥
savyetara-śrutyavadhi pāyu-mūlāvalambusā ॥ 72 ॥

Tr. Two *nāḍīs* — *pūṣā* and *yaśasvinī* too originate from it (*kanda*) and reach upto left and right ears (respectively). *Alambusā nāḍī* reaches upto (the base of) anus. 72.

अधोगता शुभा नाडी मेढ्रान्तावधिरायता ।
पादांगुष्ठावधिः कन्दादधो याता च कौशिकी[3] ॥ ७३ ॥
adhogatā śubhā nāḍī meḍhrāntāvadhir-āyatā ॥
pādāṅguṣṭhāvadhiḥ kandād-adho yātā ca kauśikī ॥ 73 ॥

Tr. The *nāḍī* named *śubhā* goes upto the end of generative organ. *Kauśikī* travels from *kanda* upto big toes. 73.

Note. See Siddha-siddhānta-paddhati-I.66 for the locations of the *nāḍīs*. Haṭhapradīpikā (10 chapters)-V.149-150 provides a list of ten *nāḍīs* but reads

1. पुरुतः पृष्ठतस्तस्य – M. 2. मूलादलम्बुसा - A. M. 3. याताथ कौतकी – M.

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payasvinī in place of *yaśasvinī*, *kuhu* in place of *śubhā* and *śaṅkhinī* in place of *kauśikī*. 73.

दशप्रकारभूतास्ताः कथिताः कन्दसम्भवाः ॥ ७४ ॥
daśa-prakāra-bhūtās-tāḥ kathitāḥ kanda-sambhavāḥ ॥ 74 ॥

Tr. The ten *nāḍīs* originating from *kanda* are (thus) described. 74.

तन्मूला बहवो नाड्यः स्थूलाः सूक्ष्माश्च[1] नाडिकाः ।
द्वासप्ततिसहस्राणि स्थूलाः[2] सूक्ष्माश्च नाडयः[3] ॥ ७५ ॥
tanmūlā bahavo nāḍyaḥ sthūlāḥ sūkṣmāś-ca nāḍikāḥ ।
dvā-saptati-sahasrāṇi sthūlāḥ sūkṣmāś-ca nāḍayaḥ ॥ 75 ॥

Tr. There are many – as many as 72 thousand— *nāḍīs* originating from it (*kanda*) which are gross as well as subtle. 75.

Vi. तदाश्रयनाड्यः उच्यन्ते —इडा चेति ॥ ७०-७५ ॥

संख्यातुं नैव शक्यन्ते स्थूल[4]मूलाः पृथग्विधाः ।
यथाश्वत्थदले[5] सूक्ष्माः स्थूलाश्च[6] विततास्तथा ॥ ७६ ॥
saṃkhyātuṃ naiva śakyante sthūla-mūlāḥ pṛthag-vidhāḥ ।
yathāśvattha-dale sūkṣmāḥ sthūlāś-ca vitatās-tathā ॥ 76 ॥

Tr. An accurate number of *nāḍīs*, which are gross at the origin and are also of various types, is difficult to ascertain. *Nāḍīs* are like subtle and gross spines strewn on an *aśvattha* (holy fig-tree) leaf. 76.

Vi. असंख्येयत्वे दृष्टान्तमाह —यथेति ॥ ७६ ॥

नाडीचराः वायवः[7]—
nāḍī-carāḥ vāyavaḥ—
Vāyus moving in *nāḍīs* —

1. स्थूलसूक्ष्माश्च – K, A, A1, A2. 2. स्थूल – M. 3. नाड्यः – M. 4. स्थूले – M. 5. दलैः – A,A1. M. 6. स्थूलाः सूक्ष्माश्च – M, स्थूले – A,A1. 7. Line not in M.

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प्राणापानौ[1] समानश्च उदानो व्यान एव च ।
नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ॥ ७७ ॥
prāṇāpānau samānaś-ca udāno vyāna eva ca ।
nāgaḥ kūrmaś-ca kṛkaro devadatto dhanañjayaḥ ॥ 77 ॥
चरन्ति दशनाडीषु दश प्राणादिवायवः ।
प्राणादिपञ्चकं तेषु प्रधानं तत्र च द्वयम् ॥ ७८ ॥
caranti daśa-nāḍīṣu daśa prāṇādi-vāyavaḥ ।
prāṇādi-pañcakaṃ teṣu pradhānaṃ tatra ca dvayam ॥ 78 ॥

Tr. *Prāṇa, apāna, samāna, udāna, vyāna, nāga, kūrma, kṛkara, devadatta, dhanañjaya* are the ten *vāyus* which move in ten *nāḍīs*. The first five *prāṇas* are prominent while (the two— *prāṇa* and *apāna*) are the most prominent of all. 77-78.

Vi. नाडीचरा वायवः कतिसंख्याका इत्यत्र प्राणापानौ इत्यादि । तेषु कः प्रधान इत्यत आह —प्राणादीति ॥ ७७-७८ ॥

प्राण एवाथवा ज्येष्ठो जीवात्मानं बिभर्त्ति यः ॥ ७९ ॥
prāṇa evāthavā jyeṣṭho jīvātmānaṃ bibharti yaḥ ॥ 79 ॥

Tr. *Prāṇa* is most significant (of all *vāyus*) since it sustains *jīvātmā*. 79.

ApD— ननु प्राण एव जीवात्मानं बिभर्त्तीत्यनुचितमुक्तम् (What is wrong in stating that *prāṇa* alone sustains *jīva* ?).

जीवस्य प्राणभृत्वप्रसिद्धेरिति चेन्नैष दोषः (It is accepted that *jīva* actually is sustained by *prāṇa*. Therefore, this statement is not incorrect).

योगाभ्यासानन्तरं जीवस्य प्राणभृत्त्वेऽपि प्रागभ्यासात् प्राणस्येव जीवभृत्वात् (Both before and after the practice of *yoga*, *jīva* is ever nourished by *prāṇa* alone). 79.

आस्यनासिकयोर्मध्यं हृदयं नाभिमण्डलम् ।
पादांगुष्ठमिति प्राण[2]स्थानानि द्विजसत्तम ॥ ८० ॥

1. प्राणापान – M. 2. प्राणः – M.

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āsya-nāsikayor-madhyaṃ hṛdayaṃ nābhi-maṇḍalam
pādāṅguṣṭham-iti prāṇa-sthānāni dvija-sattama ॥ 80 ॥

Tr. O illustrious of all *dvijas*! *Prāṇa* resides in mouth, nose, heart, navel region and big toes. 80.

ApD— प्राणजीवयोर्हृदयस्थानत्वाविशेषान्नापानादीनां जीवभृत्वशंका अस्ति (Both *prāṇa* and *jīva* reside at the region of heart. So it may be assumed that *jīva* gets nourishment through *apāna* {and not *prāṇa*}).

तेषां गुदादिस्थानताया अभिहितत्वात् (No, this problem does not arise since it is asserted that these {*apāna*} actually reside at the anal region etc.). 80.

अपानश्चरति ब्रह्मन् गुदमेढ्रोरुजानुषु ॥ ८१ ॥
apānaś-carati brahman guda-meḍhroru-jānuṣu ॥ 81 ॥

Tr. O *Brahma*! *Apāna* resides in anus, genital, thighs and knees. 81.

समानः सर्वगात्रेषु सर्वव्यापी व्यवस्थितः ।
उदानः सर्वसन्धिस्थः पादयोर्हस्तयोरपि ॥ ८२ ॥
samānaḥ sarva-gātreṣu sarva-vyāpī vyavasthitaḥ ।
udānaḥ sarva-sandhisthaḥ pādayor-hastayor-api ॥ 82 ॥

Tr. *Samāna* pervades the entire body. *Udāna* is located in all joints inclusive of those in hands and feet. 82.

व्यानः श्रोत्रोरुकट्यां च गुल्फस्कन्धगलेषु च ।
नागादिवायवः पञ्च त्वगस्थ्यादिषु संस्थिताः ॥ ८३ ॥
vyānaḥ śrotroru-kaṭyāṃ ca gulpha-skandha-galeṣu ca ।
nāgādi-vāyavaḥ pañca tvag-asthyādiṣu saṃsthitaḥ ॥ 83 ॥

Tr. *Vyāna* is located at the ears, thighs, waist, ankles, shoulders and throat. The five *vāyus* like *nāga* etc. are situated in skin, bone etc. 83.

Vi. तेषां स्थानानि निर्दिशति -आस्येति ॥ ८०-८३ ॥

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तुन्दस्थं जलमन्नं च रसादि[1] च समीकृतम्[2] ।
तुन्दमध्यगतः[3] प्राणस्तानि[4] कुर्यात् पृथक् पृथक् ॥
इत्यादिचेष्टनं प्राणः करोति च पृथक् स्थितः[5] ॥ ८४ ॥
tundastham jalam-annaṃ ca rasādi ca samīkṛtam ।
tunda-madhya-gataḥ prāṇas-tāni kuryāt pṛthak pṛthak ॥
ityādi-ceṣṭanaṃ prāṇaḥ karoti ca pṛthak sthitaḥ ॥ 84 ॥

Tr. While being located in the stomach, *prāṇa* assimilates and separates food, water, *rasa* (chile) etc. While remaining aloof, *prāṇa* causes all these efforts. 84.

ApD— अपानादीनां नागाद्युपवायूनां च ज्येष्ठः प्राण एव वशीकार्य इति (*Prāṇa* is to be considered superior among {major} *vāyus* like *apāna*, {and subordinate *vāyus* like} *nāga* etc.). 83-84.

अपानवायुर्मूत्रादेः करोति च विसर्जनम्[6] ॥ ८५ ॥
apāna-vāyur-mūtrādeḥ karoti ca visarjanam ॥ 85 ॥

Tr. *Apāna* causes excretion of urine and faeces. 85.

प्राणापानादिचेष्टादि क्रियते व्यानवायुना ।
उज्जीर्यते शरीरस्थमुदानेन नभस्वता ॥ ८६ ॥
prāṇāpānādi-ceṣṭādi kriyate vyāna-vāyunā ।
ujjīryate śarīrastham-udānena nabhasvatā ॥ 86 ॥

Tr. All the activities in the form of efforts of *prāṇa* and *apāna* are caused by *vyānavāyu*. *Udāna vāyu* performs digestion in the body. 86.

पोषणादि शरीरस्य समानः कुरुते सदा ।
उद्गारादिक्रियो नागः कूर्मोऽक्ष्यादिनिमीलनः ॥ ८७ ॥
poṣaṇādi śarīrasya samānaḥ kurute sadā ।
udgārādi-kriyo nāgaḥ kūrmo'kṣyādi-nimīlanaḥ ॥ 87 ॥

1. रसानि – M. 2. समीकृतौ – M, रसानि च समीकृतौ – A,A1. 3. गत – M. 4. प्राणस्थानि – M. 5. स्थितम् – M, A1,A2,K. 6. विसर्जनीम् – M. 7. उज्जीयते – M.

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Tr. *Samāna* always replenishes the body. *Nāga* performs functions like belching while *kūrma* causes blinking of eyes. 87.

Vi. प्राणादिव्यापारमाह — तुन्दस्थमिति ॥ ८४ -८७ ॥

कृकरः क्षपयोः कर्त्ता दत्तो निद्रादिकर्मकृत् ।
मृतगात्रस्य शोभादि[1] धनञ्जय उदाहृतः[2] ॥ ८८ ॥
kṛkaraḥ kṣapayoḥ kartā datto nidrādi-karmakṛt ।
mṛta-gātrasya śobhādi dhanañjaya udāhṛtaḥ ॥ 88 ॥

Tr. *Kṛkara* causes twinkling, *(deva)datta* causes sleep while *dhanañjaya* adorn (dwells in) the dead body. 88.

Vi. क्षपयोः निमेषोन्मेषयोः (*Kśapā* means twinkling). 88.

Note. See Siddha-siddhānta-paddhati-I.67 for locations and functions of the *vāyus*. In these *ślokas kūrma* and *kṛkara* have been awarded same function. For a comparative study of their functions see Appendix p.298. 88.

नाडीज्ञानपुरःसरा नाडीशुद्धिः[3]—
nāḍī-jñāna-puraḥ-sarā nāḍī-śuddhiḥ—
Description of *nāḍīśuddhi* follows enunciation of *nāḍīs*—
नाडीभेदं मरुद्भेदं मरुतां स्थानमेव च ।
चेष्टाश्च विविधास्तेषां ज्ञात्वैवं[4] द्विजसत्तम ॥
शुद्धौ यतेत नाडीनां पूर्वोक्तज्ञानसंयुतः ॥ ८९ ॥
nāḍībhedaṃ marud-bhedaṃ marutāṃ sthānam-eva ca ।
ceṣṭāś-ca vividhās-teṣāṃ jñātvaivaṃ dvija-sattama ॥
śuddhau yateta nāḍīnāṃ pūrvokta-jñāna-saṃyutaḥ ॥ 89 ॥

Tr. O the most illustrious of *Dvijas*! After acquiring knowledge of various *nāḍīs*, several *prāṇas*, their locations and functions as said above, one should undertake purification of *nāḍīs*. 89.

---

1. यो भाति – M. 2. उपाहृतः – M, शोभादेर्धनञ्जयः इति मुद्रितपुस्तके, यो भाति धनञ्जयः - A.
3. Line not in M. 4. ज्ञात्वैव – M,A,A1.

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Vi. एवं नाडीभेदस्थानादिकं ज्ञात्वा तच्छुद्ध्यर्थं यतेतेत्याह —नाडीति ॥ ८९ ॥

योगाभ्यासस्थलतद्विधिश्च[1]—
yogābhyāsa-sthala-tad-vidhiś-ca—
Place and technique of *yoga* practices—
विविक्तदेशमास्थाय[2] सर्वसम्बन्धवर्जितः ।
योगांगद्रव्यसम्पूर्ण[3] तत्र दारुमये शुभे ॥
आसने कल्पिते[4] दर्भ[5]कुशकृष्णाजिनादिभिः ॥ ९० ॥
vivikta-deśam-āsthāya sarva-sambandha-varjitaḥ ।
yogāṅga-dravya-sampūrṇaṃ tatra dāru-maye śubhe ॥
āsane kalpite darbha-kuśa-kṛṣṇājinādibhiḥ ॥ 90 ॥
तावदासनमुत्सेधे तावद् द्वयसमायते[6] ।
उपविश्यासनं सम्यक् स्वस्तिकादि[7] यथारुचि ॥ ९१ ॥
tāvad-āsanam-utsedhe tāvad-dvaya-samāyāte ।
upaviśyāsanaṃ samyak svastikādi yathāruci ॥ 91 ॥

Tr. Chose a desolate and clean place with adequate articles needed for *yoga* and severe all relationships. Take a wooden seat twice as wide as in height and cover it up with *darbha* that is *kuśa* (grass) or the hide of an antelope or the like. Sit on this seat adopting a comfortable posture such as *svastika*. 90-91.

Vi. योगस्थलं योगविधिं चाह —विविक्तेति ॥ ९०-९१ ॥

चिन्मुद्रासहितकेवलकुम्भकम्[1]—
cinmudrā-sahita-kevala-kumbhakam—
Kevalakumbhaka with *cinmudrā*—
बध्वा प्रागासनं विप्र ऋजुकायः समाहितः ।
नासाग्रन्यस्तनयनो दन्तैर्दन्तानसंस्पृशन् ॥ ९२ ॥
baddhvā prāg-āsanaṃ vipra ṛju-kāyaḥ samāhitaḥ ।
nāsāgra-nyasta-nayano dantair-dantān-asaṃspṛśan ॥ 92 ॥

1. Line not in M. 2. देशमासाद्य – M, माश्रित्य – K,A, मासाद्य —A,A1. 3. योगांगसर्व-सम्पूर्ण – M. 4. कल्पते – M. 5. दर्भाः – M. 6. समायाते – A,A1. 7. स्वस्तिकानि – M.

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Tr. O *Brāhmaṇa*! First of all adopt an upright posture with a composed mind and fix the eyes at the tip of nose while keeping (pair of) teeth separated. 92.

रसनां तालुनि न्यस्य[1] स्वस्थचित्तो निरामयः ।
आकुञ्चितशिरः किञ्चिन्निबध्नन्[2] योगमुद्रया ॥
हस्तौ यथोक्तविधिना प्राणायामं समाचरेत् ॥ ९३ ॥
rasanāṃ tāluni nyasya svastha-citto nirāmayaḥ ।
ākuñcita-śiraḥ kiñcin-nibadhnan yoga-mudrayā ॥
hastau yathokta-vidhinā prāṇāyāmaṃ samācaret ॥ 93 ॥

Tr. Fix the tongue at the palatte, keep the mind free from worries and (therefore) poised. Lower the head a bit while adopting *yogamudrā*. Placing the hands as prescribed. Practise *prāṇāyāma*. 92-93.

Vi. प्राणायामलक्षणं वक्तुं भूमिकां रचयति —बध्नेति । नासिकाबन्धनबन्धत्रयं वा योगमुद्रेत्यर्थः (In this context *yogamudrā* signifies *kuṃbhaka* and application of three *bandhas*).

हस्तौ इत्यादि । यद्वा —हस्तौ चिन्मुद्रायुतौ विधाय केवलकुम्भकप्राणायामं कुर्यादित्यर्थः (Hands are positioned in *cinmudrā*. One practises *kevalakumbhaka*). 93.

Note. *Mudrā* is a posture of the body, especially of hands which is used in *yoga* practices.

Cinmudrā— *Cinmudrā* is adopted by placing both upturned hands on respective knees. Tips of index and thumb fingers touch gently each other.

Yogamudrā— It is an *āsana* also which is a variation of *baddhapadmāsana*.

For *yonimudrā* see Encyclopaedia of Traditional Asanas. 93.

सहितप्राणायामः[3]—
sahita-prāṇāyāmaḥ—
Sahitaprāṇāyāma —
रेचनं पूरणं वायोः शोधनं रेचनं तथा ।
चतुर्भिः क्लेशनं वायोः प्राणायाम उदीर्यते ॥ ९४ ॥

1. तालुनित्यस्य – M. 2. निपतन् – M. 3. Line not in M.

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recanaṃ pūraṇaṃ vāyoḥ śodhanaṃ recanaṃ tathā ।
caturbhiḥ kleśanaṃ vāyoḥ prāṇāyāma udīryate ॥ 94 ॥

Tr. Expulsion (of impure air), inhalation (of pure air), purification of air by retention, and then complete exhalation of air—these four (acts) are called *prāṇāyāma*. 94.

Vi. सहितप्राणायामलक्षणमाह —रेचनमिति ।

प्राणायामारम्भसमये शरीरगतदुष्टवायुरेचनं, ततः पूरणं, ततः कुम्भकेन वायोः शोधनं, पुनः निःशेषतो रेचनम्, एवं चतुर्भिः पर्यायैः वायोः क्लेशनम् उपक्रमप्राणायामः उदीर्यते (In the beginning of *prāṇāyāma* expulsion of morbid air from the body followed by inhalation and retention purifies *prāṇa*. This is called *upakrama prāṇāyāma*. Thereafter one expels all the air. These four are practised in sequence. This is called *upakrama-prāṇāyāma*.).

एवं प्राणायामत्रये कृते सति अथ यथोक्तप्राणायामयोग्यं शरीरं भवतीत्यर्थः (Three such practices prepare the body for *prāṇāyāma*). 94.

Note. *Upakrama prāṇāyāma* as described by the commentator which is same as *nāḍīśodhana prāṇāyāma* is a prerequisite to *prāṇāyāma* practice.

Kumbhakas or *prāṇāyāmas* are broadly divided into *sahita* and *kevala*. *Ābhyantara* and *bāhya-kumbhakas* come under the category of *sahita*. In Kumbhaka Paddhati-194 all {*sahita*} *kumbhakas* are called *ameru* as against *meru* which is *kevala*.

Sahita-kumbhakas are divided into *agarbha* and *sagarbha*. *Agarbha* is also called *nigarbha* in Gheraṇḍa Saṃhitā—V.47-48 in which there is no use of (*bīja*-) *mantra* or meditation. In *sagarbha-prāṇāyāma* a *mantra* is recited during practice of *prāṇāyāma*. 94.

नाडीशोधकप्राणायामः[1]—
nāḍī-śodhaka-prāṇāyāmaḥ—
Prāṇāyāma for purification of *nāḍīs* —
हस्तेन दक्षिणेनैव पीडयेन्नासिकापुटम् ।
शनैः शनैरथ वहिः प्रक्षिपेत् पिंगलानिलम् ॥ ९५ ॥
hastena dakṣiṇenaiva pīḍayen-nāsikāpuṭam ।
śanaiḥ śanair-atha bahiḥ prakṣipet piṅgalānilam ॥ 95 ॥

1. Line not in M.

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इडया वायुमापूर्य ब्रह्मन् षोडशमात्रया ।
पूरितं कुम्भयेत् पश्चाच्चतुःषष्ठ्या तु मात्रया ॥
द्वात्रिंशन्मात्रया सम्यग् रेचयेत् पिंगलानिलम्[1] ॥ ९६ ॥
iḍayā vāyum-āpūrya brahman ṣoḍaśamātrayā ।
pūritaṃ kumbhayet paścāc-catuḥṣaṣṭyā tu mātrayā ॥
dvātriṃśan-mātrayā samyag recayet piṅgalānilam ॥ 96 ॥

Tr. Close the left nostril with right hand. Slowly exhale through right nostril. O *Brāhmaṇa*! Then inhale through left nostril for sixteen time units. Hold the breath for sixty-four time units. Then exhale for thirty-two time units through right nostril. 95-96.

Vi. नाडीशोधनहेतुतया अभ्यसनीयप्राणायामक्रम उच्यते —हस्तेनेति । अनुक्रमस्तु इडया आपूर्य कुम्भित्वा पिंगळया रेचनम् व्युत्क्रमस्तु पिंगळया आपूर्य कुम्भित्वा इडया रेचनम् (Inhale through *iḍā* {left}, hold the breath and then exhale through *piṅgalā* {right} which is then reversed). 95-96.

Note. Technique of *Nāḍīśodhana prāṇāyāma* as described in other texts like Haṭhapradīpikā 10 ch. IV.14 has slight difference wherein inhalation starts with left nostril. 95-96.

एवं पुनः पुनः कार्य[2] व्युत्क्रमानुक्रमेण तु ।
सम्पूर्णकुम्भवद्देहं कुम्भयेन्मातरिश्वना ॥ ९७ ॥
evaṃ punaḥ punaḥ kāryaṃ vyutkramānukrameṇa tu ।
sampūrṇa-kumbhavad-dehaṃ kumbhayen-mātariśvanā ॥ 97 ॥

Tr. This is to be practised repeatedly through alternate nostrils (in inverse and reverse orders) while retaining the air in the body considering it like a jar. 97.

पूरणान्नाडयः सर्वाः पूर्यन्ते मातरिश्वना ।
एवं कृते सति ब्रह्मंश्चरन्ति दश वायवः ॥ ९८ ॥
pūraṇān-nāḍayaḥ sarvāḥ pūryante mātariśvanā ।
evaṃ kṛte sati brahmaṃś-caranti daśa vāyavaḥ ॥ 98 ॥

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1. पिंगलानलम् – M. 2. कार्यः – M.

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Tr. (One should practise *kumbhaka*) until all the *nāḍīs* are replete with air. O Brāhmaṇa! Through this practice all ten *vāyus* enjoy free mobility. 98.

हृदयाम्भोरुहं चापि व्याकोचं[1] भवति स्फुटम् ।
तत्र पश्येत् परात्मानं वासुदेवमकल्मषम् ॥ ९९ ॥
hṛdayāmbhoruhaṃ cāpi vyākocaṃ bhavati sphuṭam ।
tatra paśyet parātmānaṃ vāsudevam-akalmaṣam ॥ 99 ॥

Tr. Moreover, the lotus of heart too blossoms and expands. One perceives transcendental *Ātmā*, the flawless (Pure) *Vāsudeva* therein. 99.

Vi. व्याकोचं विकासम् ॥ ९९ ॥

प्रातर्माध्यन्दिने[2] सायमर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ १०० ॥
prātar-mādhyandine sāyam-ardha-rātre ca kumbhakān ।
śanair-aśīti-paryantaṃ caturvāraṃ samabhyaset ॥ 100 ॥

Tr. One should gradually practise eitghty *kumbhakas* four times a day—morning, noon, evening and midnight. 100.

Vi. एवमहरहः चतुर्वारं दिनैकमात्रावृद्धिपूर्वकम् अशीतिप्राणयाममभ्यसेत् इत्याह — सम्पूर्णेति (In this manner one should daily practise eighty *prāṇāyāmas* {cycles} four times a day by increasing one cycle each day). 97-100.

एकाहमात्रं कुर्वाणः सर्वपापैः प्रमुच्यते ॥ १०१ ॥
ekāha-mātraṃ kurvāṇaḥ sarva-pāpaiḥ pramucyate ॥ 101 ॥

Tr. One gets rid of all impurities by practising just for one day. 101.

संवत्सरत्रयादूर्ध्वं प्राणायामपरो नरः ।
योगसिद्धो भवेद्योगी वायुजिद्विजितेन्द्रियः ॥ १०२ ॥

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1. व्याकोशं – M. 2. प्रातर्मध्यन्दिने – M, प्रातर्म - A,A1.

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saṃvatsara-trayād-ūrdhvaṃ prāṇāyāma-paro naraḥ ।
yoga-siddho bhaved-yogī vāyujid-vijitendriyaḥ ॥ 102 ॥
अल्पाशी स्वल्पनिद्रश्च तेजस्वी बलवान् भवेत् ।
अपमृत्युमपक्रम्य[1] दीर्घमायुरवाप्नुयात् ॥ १०३ ॥
alpāśī svalpa-nidraś-ca tejasvī balavān bhavet ।
apamṛtyum-apakramya dīrgham-āyur-avāpnuyāt ॥ 103 ॥

Tr. After practising *prāṇāyāma* for three years with devotion, one becomes an accomplished *yogī* and gains control over *vāyu* and senses. He eats less and sleeps less. He becomes lustrous and powerful. He also overcomes premature death and lives long. 102-103.

Note. For various types of nāḍīśuddhi see Appendix p.294. For vāyujaya see Appendix p.307. 102-103.

प्राणायामफलम्[2]—
prāṇāyāma-phalam—
Advantages of *prāṇāyāma*—
प्रस्वेदजननं यस्य प्राणायामेषु[3] सोऽधमः ।
कम्पनं वपुषो यस्य प्राणायामेषु मध्यमः ॥
उत्थानं वपुषो यस्य स उत्तम उदाहृतः ॥ १०४ ॥
prasveda-jananaṃ yasya prāṇāyāmeṣu so'dhamaḥ ।
kampanaṃ vapuṣo yasya prāṇāyāmeṣu madhyamaḥ ॥
utthānaṃ vapuṣo yasya sa uttama udāhṛtaḥ ॥ 104 ॥

Tr. Practice of *prāṇāyāma* that causes perspiration is inferior, *prāṇāyāma* that causes tremors in the body is intermediate. Superior *prāṇāyāma* is that which causes levitation of the body. 104.

अधमे व्याधिपापानां नाशः स्यान्मध्यमे पुनः ।
पापरोगमहाव्याधिनाशः स्यादुत्तमे पुनः ॥ १०५ ॥

1. अपमृत्युमतिक्रम्य – M, मतिक्रम्य- K,A,A1,A2. 2. Line not in M. 3. प्राणायामस्तु – K,A,A1,A2,M.

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adhame vyādhi-pāpānāṃ nāśaḥ syān-madhyame punaḥ ।
pāpa-roga-mahā-vyādhi-nāśaḥ syād-uttame punaḥ ॥ 105 ॥
अल्पमूत्रोऽल्पविष्ठश्च लघुदेहो मिताशनः ।
पटि्वन्द्रियः पटुमतिः कालत्रयविदात्मवान् ॥ १०६ ॥
alpa-mūtro'lpa-viṣṭhaś-ca laghu-deho mitāśanaḥ ।
paṭvindriyaḥ paṭu-matiḥ kāla-traya-vid-ātmavān ॥ 106 ॥

Tr. Inferior *prāṇāyāma* cures diseases and impurities (mental disturbances). Intermediate *prāṇāyāma* removes (stubborn) impurities and chronic diseases. In superior *prāṇāyāma* one enjoys reduction in urination, faeces, lightness of limbs, (reduction in) food intake, clarity of senses, bright intelligence, (and also) gains knowledge of past, present and future while turning inwardly. 105-106.

Vi. प्रथमाभ्यासकाले स्वेदकम्पनोत्थानादिसिद्धिं तत्फलं चाह —प्रस्वेदेति ॥ १०५-१०६ ॥

रेचकं पूरकं मुक्त्वा कुम्भीकरणमेव यः ।
करोति त्रिषु कालेषु नैव तस्यास्ति दुर्लभम् ॥ १०७ ॥
recakaṃ pūrakaṃ muktvā kumbhī-karaṇam-eva yaḥ ।
karoti triṣu kāleṣu naiva tasyāsti durlabham ॥ 107 ॥

Tr. One who practises *kumbhaka* alone without exhalation or inhalation for three times a day, for him nothing is difficult. 107.

Vi. केवलकुम्भकारूढयोगिनो वाञ्छितार्थसिद्धिः स्यादित्याह —रेचकमिति ॥ १०७ ॥

ApD— अत्रोक्तलक्षणस्य प्राणायामादियोगाभ्यासस्य योगशिखायोगतत्त्वाद्यास्वु बह्वीषूपनिषत्सु बहुशोऽभिहितत्वादेतद्व्याख्यानेषूपरताः स्मः (I am not taking interest in elaborating the above-said contents since superiority of *prāṇāyāma* among the *yoga* practices has been repeatedly established in several of these Upaniṣads like **Yogaśikhā** and **Yogatatva** etc.).

न चात्रास्पष्टार्थकः कश्चन श्लोकोऽस्ति (There is not a verse meaning of which is ambiguous).

नाप्यखण्डब्रह्मात्मैक्यज्ञानयोगविषयकं किञ्चन वाक्यमस्ति (Also there is no statement to suggest that *jñānayoga* means oneness of Brahma and *Ātmā*).

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तस्मादलमतिप्रपञ्चेनेति (Therefore, no more elaboration is necessitated). 107.

प्राणधारणाद्रोगनाशः[1]—

prāṇa-dhāraṇād-roga-nāśaḥ—

Removal of ailments through practice of *prāṇāyāma*—

नाभिकन्दे च नासाग्रे पादांगुष्ठे च यत्नवान् ।
धारयेन्मनसा प्राणान् सन्ध्याकालेषु वा सदा ॥
सर्वरोगैर्विनिर्मुक्तो जीवेद्योगी गतक्लमः ॥ १०८ ॥

nābhi-kande ca nāsāgre pādāṅguṣṭhe ca yatnavān ।
dhārayen-manasā prāṇān sandhyā-kāleṣu vā sadā ॥
sarva-rogair-vinirmukto jīved-yogī gata-klamaḥ ॥ 108 ॥

Tr. One should carefully hold *prāṇa* attentively at *nābhikanda*, tip of the nose and big toes in the evening and morning regularly. Thus, a *yogī* lives (long) being free from all diseases and fatigue. 108.

कुक्षिरोगविनाशः स्यान्नाभिकन्देषु धारणात् ।
नासाग्र[2]धारणाद्दीर्घमायुः स्याद्देहलाघवः ॥ १०९ ॥

kukṣi-roga-vināśaḥ syān-nābhi-kandeṣu dhāraṇāt ।
nāsāgra-dhāraṇād-dīrgham-āyuḥ syād-deha-lāghavaḥ ॥ 109 ॥

Tr. One who holds *prāṇa* in *nābhikanda* gets rid of abdominal disorders. While holding *prāṇa* at the tip of the nose, one experiences lightness of the body and lives long. 109.

Vi. यद्यदंगं रोगदूषितं भवति तत्तदंगवायुधारणात् तत्तद्रोगनिवृत्तिद्वारा आयुर्वृद्धिः स्यादित्याह —नाभीति (One should hold *prāṇa* in those parts or areas of the body which are effected by a disease. Thus one overcomes those disorders which enhances lifespan).

केवलकुम्भकाभ्याससिद्धो योगी नाभिकन्दे इत्यादि ॥ १०९ ॥

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1. Line not in M. 2. नासाग्रे – M, नासाग्रे – K,A,A1,A2.

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ब्राह्मे मुहूर्त्ते सम्प्राप्ते वायुमाकृष्य जिह्वया ।
पिबतस्त्रिषु मासेषु वाक्सिद्धिर्महती भवेत् ॥
अभ्यस्यतश्च[1] षण्मासान्महारोगविनाशनम् ॥ ११० ॥

brāhme muhūrte samprāpte vāyum-ākṛṣya jihvayā ।
pibatas-triṣu māseṣu vāk-siddhir-mahatī bhavet ॥
abhyasyataś-ca ṣaṇmāsān-mahā-roga-vināśanam ॥ 110 ॥

Tr. In *brāhma-muhūrta* (three hours before sunrise) one should suck air with tongue. By this practice undertaken for three months, one gains control over speech. After six months of practice, one overcomes *mahāroga*. 110.

Note. वातव्याधिरश्मरीकुष्ठं प्रमेह उदरम् । भगन्दरोऽर्शांसि ग्रहणी चेत्यष्टौ रोगा महारोगाः प्रकीर्त्यन्ते — Aṣṭāṅga-saṅgraham-nidāna-8.32.

Diseases caused due to vitiation of *vāta* humour, stone, skin diseases (like leprosy), diabetes, abdominal disorders (like dropsy, flatulence etc.), fistula (in the anus or duodenum), piles, diarrhoea —these eight are called *mahāroga* (serious diseases) according to Aṣṭāṅga-saṅgraham-nidāna-8.32). 110.

यत्र यत्र धृतो वायुरंगे रोगादिदूषिते ।
धारणादेव मरुतस्तत्तदारोग्यमश्नुते ॥ १११ ॥

yatra yatra dhṛto vāyur-aṅge rogādi-dūṣite ।
dhāraṇād-eva marutas-tat-tad-ārogyam-aśnute ॥ 111 ॥

Tr. Holding *prāṇa* at a diseased area of the body cures that very area of that ailment. 111.

Note. Haṭhapradīpikā published by Kavalyadhama, Lonavla, 1970 provides an extra fifth chapter (from the one pub. by Adyar Libr.) wherein some suggestions are made to overcome diseases of a particular body part by holding *prāṇa* therein with full mental focus and by inhaling to fill up the lungs followed by a complete and effortful exhalation. After doing this repeatedly for several times, one should draw the air out just as one takes out the water from ears by pouring in more water in the ear. Thus, one overcomes disorders caused due to vitiation of three humours.

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1. अभ्यसतश्च – A,A1,A2,K, अभ्यस्यतुश्च – Mu.

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Cf. Doṣopaṣarga-cikitsā in Śāntarasa-nirdeśa by Śārṅgadhara verses-4.26. 111.

षण्मुखीमुद्रया मनोजयः[1]—

ṣaṇmukhīmudrayā manojayaḥ—

Control of mind through *ṣaṇmukhīmudrā*—

मनसो धारणादेव पवनो धारितो भवेत् ।
मनसः[2] स्थापने हेतुरुच्यते द्विजपुंगव ॥ ११२ ॥

manaso dhāraṇād-eva pavano dhārito bhavet ।
manasaḥ sthāpane hetur-ucyate dvija-puṅgava ॥ 112 ॥

Tr. Holding *prāṇa* mentally (*dhāraṇā*) leads to stability of *prāṇa*. O great *Brāhmaṇa*! This makes the mind stable. 112.

Vi. मनःप्राणयोरविनाभावात् मनोवशार्थं षण्मुखीमुद्रां दर्शयति —मनस इति (Mind and *prāṇa* are inseparably related. *ṣaṇmukhī-mudrā* is practised to bring the mind under control). 112.

करणानि समाहृत्य विषयेभ्यः समाहितः ।
अपानमूर्ध्वमाकृष्येदुदरोपरि[3] धारयेत् ॥ ११३ ॥

karaṇāni samāhṛtya viṣayebhyaḥ samāhitaḥ ।
apānam-ūrdhvam-ākṛṣyed-udaropari dhārayet ॥ 113 ॥

Tr. Withdraw all senses from their (respective) objects and thus pacify the mind. Then raise *apāna* upwards and hold it at the abdomen. 113.

Vi. किं तत् ? करणानि इत्यादि ॥ ११३ ॥

बध्नन्[4] कराभ्यां श्रोत्रादिकरणानि यथातथम्[5] ।
युञ्जानस्य[6] यथोक्तेन वर्त्मना[7] स्ववशं मनः[8] ॥
मनोवशात्[9] प्राणवायुः स्ववशे स्थाप्यते सदा ॥ ११४ ॥

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1. Line not in M. 2. मनस – M. 3. माकृष्य उदरोपरि– M, अपानमूर्ध्वमाकृष्य -U,A. 4. बध्नात्– M. 5. यथा तथा – K,A2. 6. युञ्जानश्च –A,A1, M. 7. वर्त्तनात् - A. 8. स्वस्वशर्मणः – M. 9. मनश्चक्षुश्च वै – A,A1, मनश्चक्षश्च वै त्राम्नः – M.

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badhnan karābhyāṃ śrotrādi-karaṇāni yathā-tatham ।
yuñjānasya yathoktena vartmanā svavaśaṃ manaḥ ॥
manovaśāt prāṇa-vāyuḥ svavaśe sthāpyate sadā ॥ 114 ॥

Tr. Properly close the ears and other senses with palms (fingers). Thus, the mind can be controlled. When mind is controlled, *prāṇa* is also controlled. 114.

Vi. मनोवशतः प्राणोऽपि स्ववशे भवतीत्याह —मन इति ॥ ११४ ॥

प्राणगतिः[1]—
prāṇa-gatiḥ—
Movement of *prāṇa*—
नासिकापुटयोः प्राणः पर्यायेण प्रवर्त्तते ॥ ११५ ॥
nāsikā-puṭayoḥ prāṇaḥ paryāyeṇa pravartate ॥ 115 ॥

Tr. *Prāṇa* flows alternately through both nostrils. 115.

Vi. प्राणगतिं विवृणोति —नासिकेति ॥ ११५ ॥

तिसश्च नाडिकास्तासु स यावन्तश्चरत्ययम्[2] ।
शंखिनीविवरे याम्ये प्राणः प्राणभृतां सताम् ॥
तावन्तं च[3] **पुनः कालं सौम्ये चरति सन्ततम् ॥ ११६ ॥**
tisraś-ca nāḍikās-tāsu sa yāvantaś-caratyayam ।
śaṅkhinī-vivare yāmye prāṇaḥ prāṇa-bhṛtāṃ satām ॥
tāvantaṃ ca punaḥ kālaṃ saumye carati santatam ॥ 116 ॥

Tr. There are three *nāḍīs*. Only *yogīs* can effect movement of *prāṇa* through the passage of *śaṅkhinī*. For other human beings, *prāṇa* courses through both nostrils alternately for equal duration of time. 116.

Vi. मूलाधारमारभ्य भ्रूमध्यान्तमिडापिंगलादिभेदेन तिसश्च इत्यादि ।
इडादिभेदेन तिस्रो नाडिकाः सन्ति (There are three *nāḍīs* like *iḍā*, *piṅgalā* etc. located between *mūlādhāra* and centre of eyebrows).

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1. Line not in M. 2. यावन्तं च – K,A2, यावन्नश्च —A1. 3. तावन्तश्च – K,A2,M.

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तासु सुषुम्नायां प्राणगतिः प्राणभृतां मध्ये सतां योगिनामेव भवति (Among all living creatures, only *yogīs* are capable to move *prāṇa* through *suṣumnā*).

अयोगिनां तु सोऽयं प्राणः शंखवत् अन्तरावर्त्तत्रयविशिष्टेयं शंखिनी नासिका । तस्या याम्ये विवरे पिंगलेतिविश्रुतदक्षिणनासापुटे यावन्तं कालं चरति (For non-*yogīs prāṇa* moves through two of the three spirals of *śaṅkhinī* orifice of which are the two nostrils which are like spirals of a conch. *Prāṇa* moves through right nostril known as *piṅgalā* for a particular length of time).

पुनः तावन्तं कालं सौम्ये वामनासापुटे चरति (For the same length of time *prāṇa* moves through left nostril which is considered to be mild).

एवं प्राणगतिः पिंगलेडयोः सन्ततं भवतीत्यर्थः (Thus *prāṇa* moves through *iḍā* and *piṅgalā* continuously). 116.

प्राणगतिज्ञानेन योगाणाप्तिः[1]—
prāṇa-gati-jñānena yogāvāptiḥ—
Success in *yoga* by knowing the course of *prāṇa*—

इत्थं क्रमेण चरता वायुना वायुजिन्नरः ।
अहश्च रात्रिं पक्षं च मासं मत्वायनादिकम्[2] ॥
अन्तर्मुखो विजानीयात् कालभेदं[3] समाहितः[4] ॥ ११७ ॥
itthaṃ krameṇa caratā vāyunā vāyu-jin-naraḥ ।
ahaś-ca rātriṃ pakṣaṃ ca māsaṃ matvāyanādikam ॥
antar-mukho vijānīyāt kāla-bhedaṃ samāhitaḥ ॥ 117 ॥

Tr. Knowing the course of *vāyu* (*prāṇa*) in the aforesaid manner and also gaining control over it (*prāṇa*), one becomes poised and turns inwardly after acquiring knowledge of divisions of *kāla* (in the form of) day, night, fortnight, month and *ayanas*. 117.

Vi. यद्येवं वायुगतिज्ञो योगी भवति, तदा स्वरशास्त्रानुरोधेन स्वकालगतिं विदित्वा, झटिति मानसं निःश्रेयसाय युञ्जन्, अनात्मापह्नवसिद्धं परमात्मनि स्वमात्रमिति ज्ञात्वा, तद्भावापन्नो भवेदित्याह —इत्थमिति (A *yogī* who masters the movement of *prāṇa*, learns about his own time {of passing} as laid down in *svaraśāstra*. He should immediately apply the mind to attain liberation. Thus he discriminates *Ātmā* from non-*ātmā* and realizes that the Self {*Ātmā*} is nothing but *Paramātmā* and merges in it). 117.

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1. Line not in M. 2. मासमृत्वय - Mu, मत्वा धनादिकम् – M. 3. भेद – M, कालभेदस्स – A,A1. 4. समाहितं – A2.

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Note. *Ayanas* are two—*uttarāyaṇa* and *dakṣiṇāyana* which are sun's passage to north and south equator, which are also known as summer solstice and winter solstice respectively.

Śivasvarodaya is one of the published texts dealing in the subject of *svara*, its course and predominance. This book is translated by Śrī Rām Kumār Rai and published by Pracya Prakashan, Varanasi—221002, in 1987. 117.

अंगुष्ठादिस्वावयवा[1]स्फुरणादर्शनैरपि ।
अरिष्टैर्जीवितस्यापि जानीयात् क्षयमात्मनः ॥
ज्ञात्वा यतेत कैवल्यप्राप्तये योगवित्तमः ॥ ११८ ॥
aṅguṣṭhādi-svāvayavāsphuraṇādarśanair-api ।
ariṣṭair-jīvitasyāpi jānīyāt kṣayam-ātmanaḥ ॥
jñātvā yateta kaivalya-prāptaye yoga-vittamaḥ ॥ 118 ॥

Tr. One should know one's impending death through the portents of death such as throbbing in big toes and other limbs and *adarśana* (disappearance of one's own shadow). (Knowing ensuing death) a wise *yogī* should get engaged in attaining *kaivalya*. 118.

Vi. कालभेदज्ञानोपायमाह —अंगुष्ठादीत्यादिना ॥ ११८ ॥

ApD— ननु 'ज्वालाया दर्शने मृत्युर्द्विदिने भवति ध्रुवम्' इत्युक्तम्, 'ज्ञात्वा यतेत कैवल्यप्राप्तये योगवित्तम' इति चोक्तम् (It is stated that after perceiving the blazing fire, one certainly passes away in two days. Therefore, it is suggested that after knowing this, a true *yogī* should get engaged in attaining *kaivalya*).

यदि दिनद्वयप्रयत्नमात्रेण कस्यचित्कैवल्यं प्राप्येत, तदा चिरकालकर्त्तव्याभ्यासविधिः वृथा हि भवेदिति चेन्नैष दोषः; योगवित्तम इत्युक्तत्वात् (If one attains *kaivalya* after a couple of days of effort, then there is no point in suggesting a longer practice? It is not wrong, since such a {short} practice is recommended for an advanced *yogī*).

'ध्यात्वा तद्रूपतामियाद्' इत्युक्तत्वाच्च (It has also been said that by meditating on it, one becomes one with it {at 124th verse of this text}).

सुसंस्कृतान्तःकरणस्य सद्योमुक्त्युत्तमाधिकारिणः घटिकाद्वयमात्रेणापि कैवल्यं प्राप्येतैव (One who is internally purified qualifies for instant *mukti*, whereas a superior *yogī* and therefore can attain the state of *kaivalya* just by putting an effort for some hours). 118.

1. स्वाववयात् -K, स्वावयव —A, Al, M.

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पादांगुष्ठे करांगुष्ठे स्फुरणं यस्य नश्यति ।
तस्य संवत्सरादूर्ध्वं जीवितव्य[1]क्षयो भवेत् ॥ ११९ ॥
pādāṅguṣṭhe karāṅguṣṭhe sphuraṇaṃ yasya naśyati ।
tasya saṃvatsarād-ūrdhvaṃ jīvitavya-kṣayo bhavet ॥ 119 ॥

Tr. One who experiences loss of throbbing sensation in big toes and thumbs, will face end of life after a year. 119.

Vi. स्ववाक्यं स्वयमेव विवृणोति —पादांगुष्ठ इति ॥ ११९ ॥

मणिबन्धे तथा गुल्फे स्फुरणं यस्य नश्यति ।
षण्मासावधिरेतस्य जीवितस्य स्थितिर्भवेत् ॥
कूर्पर[2]स्फुरणं यस्य तस्य त्रैमासिकी स्थितिः ॥ १२० ॥
maṇibandhe tathā gulphe sphuraṇaṃ yasya naśyati ।
ṣaṇmāsāvadhir-etasya jīvitasya sthitir-bhavet ॥
kūrparāsphuraṇaṃ yasya tasya traimāsikī sthitiḥ ॥ 120 ॥

Tr. One who does not feel sensation in wrists and ankles will die in six months. One who does not feel the sensation in elbows will live only three months. 120.

कक्षे मेहनपार्श्वे च स्फुरणानुपलम्भने ।
मासावधि[3] जीवितं[4] स्यात् तदर्ध सत्त्व[5]दर्शने ॥ १२१ ॥
kakṣe mehana-pārśve ca sphuraṇānupalambhane ।
māsāvadhi jīvitaṃ syāt tad-ardhaṃ satva-darśane ॥ 121 ॥

Tr. On experiencing loss of sensations in armpit and at sides of generative organ one lives for one month. One lives for fifteen days on perceiving *satva*. 121.

आश्रिते जठरे[6] द्वारे दिनानि दश जीवितम् ।
ज्योतिः खद्योतवद्यस्य तदर्ध तस्य जीवितम् ॥ १२२ ॥

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1. जीवितस्य – M, K,A,A1,A2. 2. कूपरि – M,K,A,A2. 3. मासावधिर् – M. 4. तदर्धस्य तु- A. 5. जीवितस्य तदर्धस्य तु– M. 6. जठर – K,A2.

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āśrite jaṭhare dvāre dināni daśa jīvitam ।
jyotiḥ khadyotavad-yasya tad-ardhaṃ tasya jīvitam ॥ 122 ॥

Tr. One lives for ten days (if sensations are not felt) in the abdomen. One lives for five days if he sees {a blazing} light (as faint as) that of glow-worms. 122.

जिह्वाग्रादर्शने त्रीणि दिनानि स्थितिरात्मनः ।
ज्वालाया दर्शने मृत्युर्द्विदिने भवति ध्रुवम् ॥ १२३ ॥
jihvāgrādarśane trīṇi dināni sthitir-ātmanaḥ ।
jvālāyā darśane mṛtyur-dvi-dine bhavati dhruvam ॥ 123 ॥

Tr. If one cannot see the tip of the tongue, one lives for three days. One certainly dies in two days if one sees a blazing fire. 123.

एवमादीन्यरिष्टानि दृष्ट्वायुःक्षयकारणम्[1] ।
निःश्रेयसाय युञ्जीत जपध्यानपरायणः ॥
मनसा परमात्मानं ध्यात्वा तद्रूपतामियात् ॥ १२४ ॥
evam-ādīnyariṣṭāni dṛṣṭvāyuḥ-kṣaya-kāraṇam ।
niḥśreyasāya yuñjīta japa-dhyāna-parāyaṇaḥ ॥
manasā paramātmānaṃ dhyātvā tadrūpatām-iyāt ॥ 124 ॥

Tr. These are the portents of ensuing death perceiving which one should get involved in emancipation by resorting to *japa* and meditation. One gets absorbed in *Paramātmā* by meditating on His *rūpa* (form). 124.

ApD— न चात्र कैवल्यप्राप्त्यै यागादिकर्मात्मकद्रव्यार्जनश्रमा इव कियानपि श्रमोऽस्ति (One has to toil for performing sacrificial ceremonies and procuring material resources for this. No such hard work is required for attainment of *Kaivalya*).

मनसा परमात्मध्यानमात्रस्य कर्त्तव्यत्वात् (One should always keep the mind preoccupied with Paramātmā alone). 124.

Note. An elaborate description on *kālajñāna* is available in Āgamarahasya-28:4931-4969. Also see 9th chapter of Haṭhapradīpikā-10 ch. of LYI. 124.

1. क्षरकारणम् - K,A,A1,A2,M.

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मर्मस्थानेषु प्राणस्य प्रत्याहारः[1]—
marma-sthāneṣu prāṇasya pratyāhāraḥ—
Pratyāhāra (withdrawal) of *prāṇa* in vital points—
यद्यष्टादशभेदेषु मर्मस्थानेषु धारणम् ।
स्थानात् स्थानं समाकृष्य प्रत्याहारः स उच्यते ॥ १२५ ॥
yadyaṣṭādaśa-bhedeṣu marma-sthāneṣu dhāraṇam ।
sthānāt sthānaṃ samākṛṣya pratyāhāraḥ sa ucyate ॥ 125 ॥

Tr. One holds *prāṇa* on one of the eighteen *marmasthānas* (vital points) and then moves (*prāṇa*) to another point after withdrawing *prāṇa* from the former point. This is called *pratyāhāra*. 125.

Vi. प्रत्याहारप्रकारमाह —यदीति ॥ १२५ ॥

पादांगुष्ठं तथा गुल्फं जंघामध्यं तथैव च ।
मध्यमूर्वोश्च मूलं च पायुर्हृदयमेव च ॥ १२६ ॥
pādāṅguṣṭhaṃ tathā gulphaṃ jaṅghā-madhyaṃ tathaiva ca ।
madhyam-ūrvoś-ca mūlaṃ ca pāyur-hṛdayam-eva ca ॥ 126 ॥
मेहनं देहमध्यं च नाभिं च गलकूर्परम् ।
तालुमूलं च मूलं च घ्राणस्याक्ष्णोश्च मण्डलम् ॥ १२७ ॥
mehanaṃ dehamadhyaṃ ca nābhiṃ ca galakūrparam ।
tālumūlaṃ ca mūlaṃ ca ghrāṇasyākṣṇoś-ca maṇḍalam ॥ 127 ॥
भ्रुवोर्मध्यं ललाटं च मूलमूर्ध्वं च जानुनी[2] ।
मूलं च करयोर्मूलं महान्त्येतानि वै द्विज ॥ १२८ ॥
bhruvor-madhyaṃ lalāṭaṃ ca mūlam-ūrdhvaṃ ca jānunī ।
mūlaṃ ca karayor-mūlaṃ mahāntyetāni vai dvija ॥ 128 ॥

Tr. O *Dvija*! (*Marmasthānas* are:) big toes, ankles, middle of the calves and thighs, and also their bases, anus, heart, generative organ, centre of the body, navel, throat, elbow, root of the palate, root of the nose, eyeballs, centre of the eyebrows, forehead and its base, upper parts of the knees, base of the hands. 126-128.

Vi. कानि मर्मस्थानानीत्यत आह —पादांगुष्ठमिति ।

1. Line not in M. 2. जानुनि – M.

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पादांगुष्ठाद्यष्टादशस्थानेषु आरोहावरोहणक्रमेण प्राणं प्रत्याहरेदित्यर्थः (*Prāṇa* should be retained in one of the eighteen vital points like big toes etc. and then moved to the next in inverse and reverse orders). 126-128.

Note. मारयतीति मर्म (Suśruta -śā-VI.1).

मरणकारित्वान्मर्म मरणसदृशदुःखदायित्वाद्वा (Aṣṭāṅgahṛdaya-śā-IV.68).

मर्माणि नाम मांसशिरास्नाय्वस्थिसन्धिसन्निपाताः तेषां स्वभावत एव विशेषेण प्राणास्तिष्ठन्ति (Suśruta -śā-VI.15).

Marmas are very sensitive and delicate vital points in the body hurting of which may cause death or near-death condition which could also be extremely painful (Aṣṭāṅgahṛdaya-śā-IV.68).

Marmas are the meeting points of flesh, nerves and bones. These are the points wherein *prāṇa* resides naturally in abundance (Suśruta -śā-VI.15).

There are one hundred and seven *marma-sthānas* in the human body (Suśruta -śā-VI.5). 126-128.

धारणाप्रकारः[1]—

dhāraṇā-prakāraḥ—

Description of *dhāraṇā*—

पञ्चभूतमये देहे भूतेष्वेतेषु पञ्चसु ।
मनसो धारणं यत्तद्युक्तस्य च यमादिभिः ॥
धारणा सा च संसारसागरोत्तारकारणम् ॥ १२९ ॥

pañca-bhūta-maye dehe bhūteṣveteṣu pañcasu ।
manaso dhāraṇaṃ yat-tad-yuktasya ca yamādibhiḥ ॥
dhāraṇā sā ca saṃsāra-sāgarottāra-kāraṇam ॥ 129 ॥

Tr. Body is made of five elements. One should practise *dhāraṇā* of mind on these five elements while practising *yama* etc. This is called *dhāraṇā* which causes smooth sail through the ocean of life. 129.

Vi. संक्षेपविस्ताराभ्यां धारणाप्रकारमाह —पञ्चेति । प्रविभक्तपञ्चभूतेषु ॥ १२९ ॥

Note. Five *dhāraṇās* on five elements with suitable visualization has been described in Gorakṣa Śataka—69-73, and Haṭhapradīpikā 10 ch.—VI.12-16. In this context it is also said that the five *dhāraṇās* generate stability (*pṛthvī-*

1. Line not in M.

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dhāraṇā), dilution (*aṃbhasī-dhāraṇā*), burning (*tejo-dhāraṇā*), whirling (*vāyu-dhāraṇā*) and liberation (*nabho-dhāraṇā*). 129.

देहावयवेषु पञ्चभूतधारणम्[1]—
dehāvayaveṣu pañca-bhūta-dhāraṇam—
Dhāraṇā of five elements in parts of body—
आजानुपादपर्यन्तं पृथिवीस्थानमिष्यते ॥ १३० ॥
ājānu-pāda-paryantaṃ pṛthivī-sthānam-iṣyate ॥ 130 ॥

Tr. Location of *pṛthivī* is considered to be from knees upto feet. 130.

Vi. स्वदेहावयवे पृथिव्यादिपञ्चभूतधारणं तत्फलं चाह –आजान्विति ॥ १३० ॥

पीतला[2] चतुरस्रा च वसुधा वज्रलाञ्छिता ।
स्मर्त्तव्या पञ्चघटिका तत्रारोप्य प्रभञ्जनम् ॥ १३१ ॥
pītalā catur-asrā ca vasudhā vajra-lāñchitā ।
smartavyā pañca-ghaṭikā tatrāropya prabhañjanam ॥ 131 ॥

Tr. (The earth element is) yellow, quadruangular (in shape), and it has bolt (of *Indra*) as her emblem. One should contemplate on *pṛthvī* by fixing *prāṇa* therein for five *ghaṭikās* (one *ghaṭikā*= 24 minutes). 131.

आजानुकटिपर्यन्तमपां स्थानं प्रकीर्त्तितम् ॥ १३२ ॥
ājānu-kaṭi-paryantam-apāṃ sthānaṃ prakīrtitam ॥ 132 ॥

Tr. Location of *apas* (water element) extends from knees upto the waist. 132.

अर्धचन्द्रसमाकारं श्वेतमर्जुनलाञ्छितम् ।
स्मर्त्तव्यमम्भः श्वसनमारोप्य दशनाडिका[3] ॥ १३३ ॥
ardha-candra-samākāraṃ śvetam-arjuna-lāñchitam ।
smartavyam-ambhaḥ śvasanam-āropya daśa-nāḍikā ॥ 133 ॥

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1. Line not in M. 2. पित्तला -Mu. 3.नाडिकां - K, नाडिकाः —A.

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Tr. Water element, which is crescent in shape, white in colour, having silver as its emblame, should be meditated upon after fixing up (seat of water) with *prāṇa* for ten *nāḍikās* (one *nāḍikā*=24 minutes). 133.

आदेहमध्यकट्यन्तमग्निस्थानमुदाहृतम् ॥ १३४ ॥
ādeha-madhya-kaṭyantam-agni-sthānam-udāhṛtam ॥ 134 ॥

Tr. Seat of *agni* (fire) is considered to be from the centre of the body upto waist. 134.

तत्र सिन्दूरवर्णोऽग्नि[1]र्ज्वलनं दश पञ्च च ।
स्मर्त्तव्या घटिका[2] प्राणं कृत्वा कुम्भे तथेरितम् ॥ १३५ ॥
tatra sindūra-varṇo'gnir-jvalanaṃ daśa pañca ca ।
smartavyā ghaṭikā prāṇaṃ kṛtvā kumbhe tatheritam ॥ 135 ॥

Tr. One should visualize blazing fire as red as orpiment for fifteen *ghaṭikās* after holding (*kumbhaka*) *prāṇa* at the seat (of *agni*). 135.

नाभेरुपरि नासान्तं वायुस्थानं तु तत्र वै ॥ १३६ ॥
nābher-upari nāsāntaṃ vāyu-sthānaṃ tu tatra vai ॥ 136 ॥

Tr. Place of *vāyu* is said to extend from navel up to nose. 136.

वेदिकाकारवद् धूम्रो बलवान् भूतमारुतः ।
स्मर्त्तव्यः कुम्भकेनैव प्राणमारोप्य मारुतम् ॥ १३७ ॥
vedikākāravad dhūmro balavān bhūta-mārutaḥ ।
smartavyaḥ kumbhakenaiva prāṇam-āropya mārutam ॥ 137 ॥
घटिकाविंशतिस्तस्माद् घ्राणाद्[3] ब्रह्मबिलावधि ।
व्योमस्थानं नभस्तत्र भिन्नाञ्जनसमप्रभम् ॥
व्योम्नि[4] मारुत[5]मारोप्य[6] कुम्भकेनैव यत्नवान् ॥ १३८ ॥
ghaṭikā-viṃśatis-tasmād ghrāṇād brahma-bilāvadhi ।
vyoma-sthānaṃ nabhas-tatra bhinnāñjana-sama-prabham ॥
vyomni mārutam-āropya kumbhakenaiva yatnavān ॥ 138 ॥

1. अग्नि – M. 2. नाडिका – M, A,A1,A2. 3. प्राणाद् - A1. 4. ध्येयं – M. 5. ध्येयं मारुत – A,A1. 6. मारुतमारुतमारोप्य – M.

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Tr. One should visualize powerful air element which is smoky in colour, and is like an alter in shape while holding *prāṇa* by *kumbhaka* for twenty *ghaṭikās.*

Location of *vyoma* (ether) is considered from nose upto *brahmabila* (*brahmarandhra*) which is as bright as collyrium which one should meditate upon after holding *prāṇa* therein with practice of *kumbhaka.* 137-138.

Vi. एवं पृथिव्यादिपञ्चभूतधारणात् पञ्चभूतभौतिकजयः । तत्र मृत्युरपि न विद्यते इत्यर्थः । अबादिधारणाक्रममाह —आजान्विति (By practising *dhāraṇā* on five *bhūtas, bhūtas* can be brought under control. Thus, one does not face {premature} death). 137-138.

पृथिव्यंशे तु देहस्य चतुर्बाहुं[1] किरीटिनम् ।
अनिरुद्धं[2] हरिं योगी यतेत भवमुक्तये ॥ १३९ ॥
pṛthivyaṃśe tu dehasya catur-bāhuṃ kirīṭinam ।
aniruddhaṃ hariṃ yogī yateta bhava-muktaye ॥ 139 ॥

Tr. A *yogī* should meditate on *kirīṭī* (*Nārāyaṇa*) who is also (known as) *Aniruddha* (*Hari*) with four hands, in one's own body at the location of *pṛthivī* to break free from snares of world. 139.

अबंशे पूरयेद्योगी नारायणमुदग्रधीः ।
प्रद्युम्नमग्नौ वाय्वंशे संकर्षणमतः परम् ॥ १४० ॥
ab-aṃśe pūrayed-yogī nārāyaṇam-udagradhīḥ ।
pradyumnam-agnau vāyvaṃśe saṅkarṣaṇam-ataḥ param ॥ 140 ॥
व्योमांशे परमात्मानं वासुदेवं सदा स्मरेत् ।
अचिरादेव तत्प्राप्तिर्युञ्जानस्य न संशयः ॥ १४१ ॥
vyomāṃśe paramātmānaṃ vāsudevaṃ sadā smaret ।
acirād-eva tat-prāptir-yuñjānasya na saṃśayaḥ ॥ 141 ॥

Tr. A wise *yogī* should always meditate on *Nāṛāyaṇa* on *ap* (water element), *Pradyumna* on fire element, *Saṅkarṣaṇa* (*Balabhadra Rāma*) on air element and *Paramātmā Vāsudeva* on *vyoma* (ether). Thus, one undoubtedly attains success very soon. 140-141.

1. चतुर्बाहु – M. 2. अग्निरिद्धं – M.

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Vi. एवम् आदौ पञ्चभूतधारणां कृत्वा अथ पृथिव्याद्यंशेषु अनिरुद्धादीन् ध्यायेदित्याह —पृथिवीति (In the beginning one should practise *dhāraṇā* on five *bhūtas* followed by meditation of *Aniruddha* etc. on elements like *ap* ({water} etc).

ध्यानफलमाह —अचिरादिति ॥ १३९-१४१ ॥

परमात्मध्यानं तत्फलं च[1]—

paramātma-dhyānaṃ tat-phalaṃ ca—

Dhyāna (meditation) on *Paramātmā* and its benefits—

बध्वा योगासनं पूर्वं हृद्देशे हृदयाञ्जलिः ।
नासाग्रन्यस्तनयनो जिह्वां कृत्वा च तालुनि ॥ १४२ ॥

baddhvā yogāsanaṃ pūrvaṃ hṛd-deśe hṛdayāñjaliḥ ।
nāsāgra-nyasta-nayano jihvāṃ kṛtvā ca tāluni ॥ 142 ॥

दन्तैर्दन्तानसंस्पृश्य ऊर्ध्वकायः समाहितः ।
संयमेच्चेन्द्रियग्राममात्मबुध्या[2] विशुद्धया ॥ १४३ ॥

dantair-dantān-asaṃspṛśya ūrdhva-kāyaḥ samāhitaḥ ।
saṃyamec-cendriya-grāmam-ātma-buddhyā viśuddhayā ॥ 143 ॥

चिन्तनं वासुदेवस्य परस्य परमात्मनः ।
स्वरूपव्याप्तरूपस्य ध्यानं कैवल्यसिद्धिदम् ॥ १४४ ॥

cintanaṃ vāsudevasya parasya paramātmanaḥ ।
svarūpa-vyāpta-rūpasya dhyānaṃ kaivalya-siddhidam ॥ 144 ॥

Tr. One adopts *yogāsana* as said earlier with hands folded on chest, eyes are fixed at the tip of the nose, tongue presses the palate, pair of teeth are kept apart, body is kept upright and mind fully concentrated. All the senses are withdrawn and mind is fixed on *Ātmā*. One contemplates on *Vāsudeva* who is transcendental *Paramātmā*. Who is also of the form of transcendental all-pervading *Vāsudeva* who bestows success in *Kaivalya*. 142-144.

Vi. परमात्मध्यानोपायं तत्फलं चाह —बध्वेति ॥ १४२-१४४ ॥

ApD— नाप्यत्र ध्यानकर्मणि श्रमलेशोऽप्यस्ति (Such meditation does not need slightest effort).

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1. Line not in M. 2. आत्ममात्र - U.

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महाकाशवत्सर्वगतस्वरूपानुस्मरणस्य बालैरपि कर्त्तुं शक्यत्वात् (Even a child can contemplate on the nature of Self which is as all-pervading as *mahākāśa* {space}).

तथा च परमात्मानं ध्यायतः मुक्तिः करतले स्थितेत्याह (It is also said that one who meditates on Paramātmā, ensures attainment of liberation as mentioned on 156th verse of this text). 145.

याममात्रं वासुदेवं चिन्तयेत् कुम्भकेन यः ।
सप्तजन्मार्जितं पापं तस्य नश्यति योगिनः ॥ १४५ ॥
yāma-mātraṃ vāsudevaṃ cintayet kumbhakena yaḥ ।
sapta-janmārjitaṃ pāpaṃ tasya naśyati yoginaḥ ॥ 145 ॥

Tr. A *yogī* who meditates along with *kumbhaka* even for one *yāma* on Vāsudeva (Supreme Self), gets rid of all sins earned in seven lives. 145.

Vi. एवं ध्यानावान्तरफलमाह —याममात्रमिति ।
पापं तदुपलक्षितागाम्यादिकर्मत्रयम् (*Pāpa* – sin indicates also the three *karmas* like *āgāmī* etc.). 145.

Note. Three types of *karma* are *prārabdha, sañcita* and *kriyamāṇa* (*āgāmī*). 145.

तुरीयातीतं वासुदेवचैतन्यम्[1] —
turīyātītaṃ vāsudeva-caitanyam—
Consciousness of *Vāsudeva* transcends even *turīya* (fourth)—
नाभिकन्दात् समारभ्य यावद् हृदयगोचरम् ।
जाग्रद्वृत्तिं विजानीयात् कण्ठस्थं स्वाप्नवर्त्तनम् ॥ १४६ ॥
nābhi-kandāt samārabhya yāvad hṛdaya-gocaram ।
jāgrad-vṛttiṃ vijānīyāt kaṇṭhasthaṃ svapna-vartanam ॥ 146 ॥
सुषुप्तं तालुमध्यस्थं तुर्यं भ्रूमध्यसंस्थितम् ।
तुर्यातीतं परं ब्रह्म ब्रह्मरन्ध्रे तु लक्षयेत् ॥ १४७ ॥
suṣuptaṃ tālu-madhya-sthaṃ turyaṃ bhrū-madhya-saṃsthitam ।
turyātītaṃ paraṃ brahma brahma-randhre tu lakṣayet ॥ 147 ॥

1. Line not in M.

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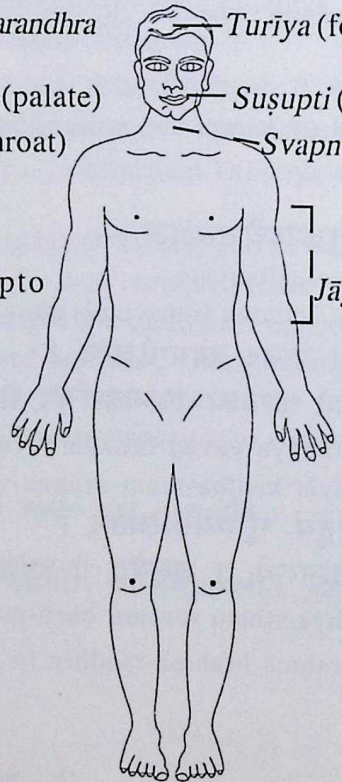
Tr. Starting from *nābhikanda* upto heart region is the location of *jāgrad* (awake) state, while *kaṇṭha* (throat) is the location of *svapna* (dream) state.

Tālu (palate) is the seat of *suṣupti*, whereas centre of the eyebrows is the location of *turīya* (fourth) state. *Paraṃ-brahma* transcends even the *turīya* (fourth) state, which one should meditate upon at *brahmarandhra*. 146-147.

Vi. वासुदेवापेक्षया तुर्यातीतं भिन्नम् इत्याशंक्य तुर्यातीतभूमिकाप्रदर्शनपूर्वकं वासुदेवचैतन्यमेव तुर्यातीतमित्याह —नाभीति (There arises a doubt whether the fourth state {*turīya*} is different from *Vāsudeva* ? It is answered that Consciousness of *turyātīta* state is indeed the Consciousness of *Vāsudeva*). 146-147.

Locations of states of Consciousness in human body



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जाग्रद्वृत्तिं समारभ्य यावद् ब्रह्मबिलान्तरम् ।
तत्रात्मायं तुरीयः[1] स्यात् तुर्यान्ते[2] विष्णुरुच्यते ॥ १४८ ॥
jāgrad-vṛttiṃ samārabhya yāvad brahma-bilāntaram ।
tatrātmāyaṃ turīyaḥ syāt turyānte viṣṇur-ucyate ॥ 148 ॥

Tr. From the state of awakening upto the aperture of *brahmarandhra* (*turīya* i.e. fourth state of consciousness) *Ātmā* moves in these four states. State of *Viṣṇu* {*Vāsudeva*} transcends even *turīya* (fourth). 148.

Vi. ब्रह्मरन्ध्राद्यसम्भवप्रबोधतः तुर्यातीतमेव विष्णुतत्वं नेतरदित्यर्थः (Awakening of *brahmarandhra* is not tenable here. Therefore, by the state of *viṣṇutatva* one should understand the transcendental state and nothing else). 148.

Note. According to Siddha-siddhānta-paddhati-I.53 there are five states of consciousness, namely, *jāgrat, svapna, suṣupti, turīya* and *turīyātīta*. 148.

सगुणध्यानम्[3]—
saguṇa-dhyānam—
Technique of *saguṇa-dhyāna*—
ध्यानेनैव समायुक्तो व्योम्नि चात्यन्तनिर्मले ॥ १४९ ॥
dhyānenaiva samāyukto vyomni cātyanta-nirmale ॥ 149 ॥
सूर्यकोटिद्युतिधरं नित्योदितमधोक्षजम् ।
हृदयाम्बुरुहासीनं ध्यायेद्वा विश्वरूपिणम् ॥ १५० ॥
sūrya-koṭi-dyuti-dharaṃ nityoditam-adhokṣajam ।
hṛdayāmbu-ruhāsīnaṃ dhyāyed-vā viśva-rūpiṇam ॥ 150 ॥

Tr. Undertaking the practice of *dhyāna* (meditation) on the space which is very pure, one should meditate on *viśvarūpī* (*Viṣṇu*) as ever resplendent, exalted, as innumerable blazing suns and is seated in the lotus of heart,— 149-150.

Vi. सगुणनिर्गुणध्यानप्रकारमाह —ध्यानेनेति । ध्यायेत् यद्वा विराजं विश्वरूपिणम् {Techniques of *saguṇa* and *nirguṇa-dhyāna* are being described. Viśvarūpī means *virāj*}. 149-150.

1. तुरीयस्य कथान्ते – M. 2. तु तुर्यस्य – A2,K, तुरीयस्य —A,A1, कथान्ते –A,A1. 3. Line not in M.

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अनेकाकारखचितमनेकवदनान्वितम् ।
अनेकभुजसंयुक्तमनेकायुधमण्डितम् ॥ १५१ ॥
anekākāra-khacitam-aneka-vadanānvitam ।
aneka-bhuja-saṃyuktam-anekāyudha-maṇḍitam ॥ 151 ॥

Tr. — who is of myriads of forms, faces, hands and is adorend with various weapons, 151.

Vi. अनेकाकारखचितं स्थिरचरात्मकमित्यर्थः {Myriads of forms include all movable and immovable creation}. 151.

नानावर्णधरं देवं शान्तमुग्रमुदायुधम् ।
अनेकनयनाकीर्णं सूर्यकोटिसमप्रभम् ॥ १५२ ॥
nānā-varṇa-dharaṃ devaṃ śāntam-ugram-udāyudham ।
aneka-nayanākīrṇaṃ sūrya-koṭi-sama-prabham ॥ 152 ॥

Tr. —who is of various colours, the god who is as tranquil as fierce, with weapons raised up, having several eyes and is as shinning as innumerable suns, 152.

ध्यायतो योगिनः सर्व[1]मनोवृत्तिर्वि[2]नश्यति ॥ १५३ ॥
dhyāyato yoginaḥ sarva-manovṛttir-vinaśyati ॥ 153 ॥

Tr. A *yogī* who meditates in this manner experiences cessassion of all mental modifications. 153.

Vi. वैराजपदध्यानफलमाह —ध्यायत इति । वैराजपदध्यानारूढमनसः विराजो विभुत्वेन तत्रैव पर्यवसन्नत्वात् मनो मनस्त्वं विहाय वैराजपदमेव भजतीत्यर्थः (Mind that is absorbed in *vairājapada* gives up its nature of being restless and thus gets merged in that *vairāja* state itself which is all-pervasive). 153.

Note. *Virāj*—the first progeny of *Brahmā*. According to Manusmṛti-I.32, *Brahmā* having divided his own Self into male and female, produced *virāj* the male power from the female, who then produced the first *Manu* or *Manu Svāyaṃbhuva* who then created the ten *Prajāpatis*. *Virāj* as a sort of

1. सर्व – M. 2. मनोवृत्तिं – M.

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secondary creator is identified with *Prajāpati, Brahmā, Agni, Puruṣa* and also with *Viṣṇu* or *Kṛṣṇa.*

Here *vairājapada* represents the state of creative aspect wherein the mind which is active or restless, should be engaged in. Thus, mind gives up its nature of being fickle. 153.

निर्गुणध्यानम्[1]—

nirguṇa-dhyāna—

Meditation on the attributeless—

हृत्[2]**पुण्डरीकमध्यस्थं चैतन्य**[3]**ज्योति**[4]**रव्ययम् ॥ १५४ ॥**

hṛt-puṇḍarīka-madhyastham caitanya-jyotir-avyayam ॥ 154 ॥

कदम्बगोलकाकारं तुर्यातीतं परात्परम् ।

अनन्तमानन्दमयं चिन्मयं भास्करं विभुम् ॥ १५५ ॥

kadamba-golakākāram turyātītam parāt-param ।

anantam-ānandamayam cinmayam bhāskaram vibhum ॥ 155 ॥

निवातदीपसदृशमकृत्रिममणिप्रभम् ।

ध्यायतो योगिनस्तस्य मुक्तिः करतले स्थिता ॥ १५६ ॥

nivāta-dīpa-sadṛśam-akṛtrima-maṇi-prabham ।

dhyāyato yoginas-tasya muktiḥ kara-tale sthitā ॥ 156 ॥

Tr. A *yogī* who meditates on the resplendence of Absolute Consciousness seated in the lotus of heart which is as rounded as a *kadamba* (flower), which transcends *turīya* (fourth state of Consciousness), and also *turyātīta* (transcends *turīya*). By meditating on Absolute, Eternal, Blissfull, only consciousness, all-illuminating, all-pervading, as motionless as a light in a place without drought, as dazzling as a pure gem, one soon attains liberation. 154-155.

Vi. निर्गुणध्यानमाह —हृदिति {Technique of *nirguṇa-dhyāna* is being described}.

हृत्पुण्डरीकमध्ये प्रत्यगूपेण तिष्ठतीति हृत्पुण्डरीक- मध्यस्थम् । हृत्सम्बन्धात् जडत्वप्रसक्तौ चैतन्यज्योतिः । तस्य स्वाश्रयनाशात् व्ययप्रसक्तौ अव्ययम् (Located in the internal lotus of the heart. Even though heart is a material object, it is kindled with the light of Consciousness. It is immutable even though it appears to change as it enjoys absolute independence).

1. Line not in M. 2. हृदय –A. 3. चैतान – M. 4. चैतानज्योति – A,A1.

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कदम्बगोलकवत् आकारो यस्य सहस्रारस्य तत् कदम्बगोलकाकारम् (*Sahasrāra cakra* is considered to be as rounded as a *kadamba* {Anthocephalus cadamba Miq.} flower).

"तुरीयं मूर्ध्नि संस्थितम्" इति श्रुत्यनुरोधेन तत्र उपलभ्यमानतुरीयस्य तदाकृतित्वं युज्यत एवेत्यर्थः (According to the scriptures, fourth or *turīya* state is located in the top of the head which, though without attribute, can be located physically).

तदुपाध्यभावे तदेव तुरीयातीतं परात् तुरीयादपि परम्, अनन्तं परिच्छेदत्रयाभावात् "देशतः कालतो वस्तुतः परिच्छेदरहितं ब्रह्म" इति श्रुतेः (However, no attribute can be attached to it. It is considered transcendental known as *turīyātīta* which is eternal. It cannot be limited by the triad of '*deśa* (pyisical location), *kāla* (time) and *vastu* (material object) which are the deciding factors of *Brahma*' as per scriptures).

आनन्दमयं, परमानन्दस्वरूपत्वात् । चिन्मयं, चिन्मात्रत्वात् (*Brahma* is of the nature of Bliss and there is Eternal Blissfulness. Brahma as *cinmaya* is of the nature of Pure Consciousness).

खद्योतादिसूर्यान्तभासामपि भासकाकारत्वात् भास्करम् (It is called *bhāskara* as it is the source of light for all starting from glow-worm upto the sun).

विद्वद्दृष्ट्या ब्रह्ममात्रं भवतीति विभुम् (Moreover, it is all-pervading according to the wise).

निवातदीपसदृशम् आकाशवदचलत्वात् ।

अकृत्रिमकौस्तुभादिमणिप्रभं प्रकाशमात्रमित्यर्थः (It is as immutable as *ākāśa* {sky} and just as a light kept in a place free from wind. It {*Brahma*} is also as shinning as a pure gem).

य एवंविशेषणविशिष्टं ब्रह्म स्वमात्रधिया ध्यायति, तस्य एव ध्यायतो योगिनो मुक्तिः विदेहमुक्तिः करे स्थिता तद्भावापन्नत्वादित्यर्थः (One who meditates with onepointedness on *Brahma* as described here, immediately attains the state of *videhamukti* by getting merged in *Brahma*). 154-156.

ApD— अत इह परमात्मध्याननिष्ठया सद्योमुक्तिर्लभ्यते न वेति, न किञ्चित् संशय-कारणमस्ति (Therefore, there arises no doubt that one-pointed devotion to Paramātmā brings about immediate liberation).

न च 'हृत्पुण्डरीकमध्यस्थम्' इति ध्येयस्य परिच्छिन्नत्वाभिधानान्न परमात्मेह विवक्षित इति शंक्यम्; विभुमिति विशेषणेन परिच्छिन्नस्य परमात्मन एव ध्येयत्वाभिधानात् (A doubt arises— object of meditation at the centre of the lotus of heart may not be accepted as Paramātmā since it appears to be different {from the real Paramātmā}. It has been suggested that the all-pervading Paramātmā which is indivisible, should be meditated upon. {So there is no difficulty}). 154-156.

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सविशेषज्ञानस्यापि मुक्तिहेतुत्वम्[1]—

saviśeṣa-jñānasyāpi mukti-hetutvam—

Knowledge of *Brahma* with attribute too brings about liberation—

विश्वरूपस्य देवस्य रूपं यत्किञ्चिदेव हि ।
स्थवीयः सूक्ष्ममन्यद्वा पश्यन् हृदयपंकजे ॥ १५७ ॥
viśva-rūpasya devasya rūpaṃ yat-kiñcid-eva hi ।
sthavīyaḥ sūkṣmam-anyad-vā paśyan hṛdaya-paṅkaje ॥ 157 ॥
ध्यायतो योगिनो यस्तु[2] साक्षादेव प्रकाशते ।
अणिमादिफलं चैव सुखेनैवोपजायते ॥ १५८ ॥
dhyāyato yogino yastu sākṣād-eva prakāśate ।
aṇimādi-phalaṃ caiva sukhenaivopajāyate ॥ 158 ॥

Tr. A *yogī* who, while meditating, perceives even a tiny or large form of all-pervading true 'form' of *deva* (god) at the lotus of heart, easily attains (supernatural powers like) *aṇimā* etc. 157-158.

Vi. निर्विशेषज्ञानिन एव मुक्तिः न हि सविशेषज्ञानिनः इत्याशंक्य सविशेषज्ञानस्य निर्विशेष-ज्ञान-हेतुतया तस्यापि मुक्तिहेतुत्वं सिद्धमित्याह —विश्वरूपस्येति (One who has acquired the wisdom of attributeless {*Brahma*} alone qualifies for *mukti*. It is not so. One who has gained wisdom of *Brahma* with attributes can also qualify for *mukti* since it leads to wisdom of attributeless *Brahma*).

अणिमादिफलं सकामस्येत्यर्थः ।

यदि निष्कामः तदा तस्य प्रत्यगभिन्नब्रह्मनिर्विकल्पकसमाधिः स्यादिति (Attainment of supernatural powers like *aṇimā* etc. are for the one who is *sakāma* {with desire}. If one is *niṣkāma* {without desire} attains the state of *nirvikalpa-samādhi* which equates with *Brahma*—the very innate nature of the Self). 157-158.

ApD— दहरविद्या च हि भूमविद्यायामेव पर्यवसन्नासीत् (*Dahara-vidyā* is imbued in *bhūma-vidyā*).

'यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश' इति श्रुत्यन्तरेण दहराधिकरणादिषु प्रपञ्चितत्वात् (It has been stated in another scripture that the internal space {*antar-ākāśa*} is as expansive as the outer space, which has been described in the context of *dahara* etc.).

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1. Line not in M. 2. यस्य — M.

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'निष्प्रपञ्चाखण्डपरिपूर्णचिदाकाशोऽस्मि' इत्यविच्छिन्नं ध्यायतः स परमात्मा साक्षादेव प्रकाशत इत्युक्तत्वाच्छ्रुत्याचार्यवचनविश्वासवतः परमात्मप्रकाशसद्भावधीः स्यादेव ('I am without mundane attachment; just as space, I am Absolute Consciousness'— such consistent contemplation certainly reveals Paramātmā— this has been stated in the scriptures by the adepts in which one should have full faith which further enhances wisdom to contemplate on Paramātmā). 158.

Note. Dahara-vidyā— the terms *dahara* or *daharākāśa* appear in the Chāndogyopaniṣad-VIII.1.1 which generally means small, small space. Ādi Śaṅkara in his Bhāṣya says that Brahma or Paramātmā alone can reside in this space. Therefore, *daharavidyā* should mean knowledge regarding the residing Lord Brahma in this space. He raises question regarding the meaning of *daharākāśa* which he doubts as *bhūtākāśa* or *jīva*. However, he conclusively assertains that Brahma or Paramātmā alone should be appropriate meaning of *daharākāśa*.

Bhūma-vidyā— the word appears in Chāndogyopaniṣad-VII.23.1 which means grand, infinite. Śaṅkara says that *Bhūman* stands for Paramātmā alone. It is the state of infinite or Brahma or Supreme Bliss. In this state one sees, hears or understands nothing else, but realizes the infinite. Śaṅkara further says that in such a state of experience empirical dualities do not occur. Therefore, *bhūmavidyā* is the state of Brahmajñāna. 158.

जीवात्मनः परस्यापि यद्येवमुभयोरपि ।
अहमेव परं ब्रह्म ब्रह्माहमिति संस्थितिः ॥ १५९ ॥
jīvātmanaḥ parasyāpi yadyevam-ubhayor-api ।
aham-eva paraṃ brahma brahmāham-iti saṃsthitiḥ ॥ 159 ॥
समाधिः स तु विज्ञेयः सर्ववृत्तिविवर्जितः ।
ब्रह्म संपद्यते योगी न भूयः संसृतिं व्रजेत् ॥ १६० ॥
samādhiḥ sa tu vijñeyaḥ sarva-vṛtti-vivarjitaḥ ।
brahma saṃpadyate yogī na bhūyaḥ saṃsṛtiṃ vrajet ॥ 160 ॥

Tr. "I am transcendental *Brahma*", "I am *Brahma*"—should such attitude be firmly established with reference to *Jīvātmā* or *Paramātmā* or both, that should be known as the state of *samādhi* which is free from all mutations or modifications. Such a *yogī* attains *Brahma*-hood and will not be subject to the cycle of birth and death any further. 159-160.

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Vi. समाधिलक्षणमप्याह —जीवेति ।

अब्रह्मत्वानात्मत्वप्रसक्तौ तन्निरसनाय तयोः एकत्वप्रबोधाय च व्यतिहारेण 'अहमेव परं ब्रह्म', 'ब्रह्माहम्' इति प्रत्यगभिन्नब्रह्मरूपेण अवस्थानासंप्रज्ञातनिर्विकल्पकसमाधिः (The state of *samādhi* is being described. Does there exist any object different from Brahma or Ātmā? 'I am *Param Brahma*', 'I am *Brahma*' — such scriptural quotes are produced as evidence to solve the disparity arising out of a doubt that *Ātmā* is different from *Brahma*. A state wherein unity of Brahma and Ātmā is realized is called as *asaṃprajñāta* or *nirvikalpa* state of *samādhi*).

एवं निर्विकल्पकसमाधिबलात् पराक्सापेक्षप्रत्यगभिन्नब्रह्मगतविशेषासम्भवप्रबोधसिद्धं ब्रह्म सम्पद्यते (Such a realization of the Self being *Brahma* alone can be had only as a result of *nirvikalpaka-samādhi*). 159-160.

ApD— नन्विहोक्तप्रकारके जीवब्रह्मैक्यविधायिनि निर्वृत्तिके समाधियोगे सुप्रसिद्धे सति मोक्षावस्थायामपि जीवपरभेदमभ्युपगच्छतां किं प्रमाणमित्यालोच्यमाने सर्ववृत्तिविवर्जित इत्यस्य पदस्य प्राकृतवृत्तिवर्जनद्वारा परब्रह्मविषयकाप्राकृतवृत्तेर्जीवे नित्यनिषिद्धत्वादियान् परापरभेदोऽस्तीति तेषां मतमवगम्यते (In this context it is asked that 'in the well-known practice of *nirvṛttika* {*nirvikalpa*} *samādhi* one experiences oneness or distinction between *jīva* and Brahma'— what is the validity of such a statement? The phrase 'free from all modifications' means—one overcomes the *prākṛta* (modifications imbued in *prakṛti*) modifications but does not transcend the modifications related to Parabrahma as such a condition does not occur to *Brahma*. Therefore, distinction between *para* (transcendental) and *apara* (mundane) very much remains. This is understood to be the opinion of another school). 159-160.

एवं विशोध्य तत्वानि योगी निःस्पृहचेतसा ।
यथा निरिन्धनो वह्निः स्वयमेव प्रशाम्यति[1] ॥ १६१ ॥
evaṃ viśodhya tatvāni yogī niḥspṛha-cetasā ।
yathā nirindhano vahniḥ svayam-eva praśāmyati ॥ 161 ॥

Tr. After realizing the nature of *tatvas* (elements), a *yogī* with a mind free from all desires will calm down on his own accord just as fire extinguishes without fuel. 161.

1. प्रशाम्यते – M.

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Vi. केन ब्रह्म सम्पद्यते इत्यत्र —एवमिति ।

स्वातिरिक्तस्पृहाविरलचेतसा ब्रह्म सम्पद्यते इत्यर्थः (How is *Brahma*-hood attained? *Brahma*-hood is attained with a *cetas* {mind} which is free from all desires, but {only with a desire} to attain Self).

मनआदिकरणग्रामे सति ब्रह्मसम्पत्तिः कुत इत्याशंक्य निष्प्रतियोगिकब्रह्ममात्रप्रबोधसमकालम् आभासतो वापि करणग्रामोऽस्तीति यदि भ्रान्तिः तदा तच्छान्तिः भवेदिति सदृष्टान्तमाह—यथेति । प्रशाम्यते शाम्यति (How is it possible {to attain *Brahma*} as there are host of senses like *manas* {mind} etc. ? This doubt is being cleared— at the moment of realization of *Brahma*-hood, there remains not even a trace of the senses as they are completely quenched {of their desires}). 161.

ApD— अस्य समाधानं किमित्यपेक्षायामाह — यथेति (How this could possibly be reconciled? So the following statement is made).

यथा निरिन्धनो वह्निराश्रयाभावात् स्वयमेव प्रशाम्यति, तथा ब्रह्म-विषयकाप्राकृत-वृत्ति-ज्ञानस्याप्याश्रयभूतं मनः प्राणाद्यशेषविकारवस्तु परस्मिन् ब्रह्मणि विलीयते (Just as a fire without fuel gets extinguished, similarly, the mind and *prāṇa* etc. which work as substratum for knowledge of Brahma along with entire range of *vikāras* {evolutes} get dissolved in Para Brahma).

न च विकारजडवस्तूनि केवलं विलीयन्ते, न तु निर्विकारो जीव इति शंक्यम् (Here is a doubt— do the *vikāras* {evolutes} alone get merged? Or *nirvikāra* {pure} *jīva* too is merged?).

For details on *tatva* see Appendix on p.304. 161.

ग्राह्याभावे[1] मनःप्राणो निश्चयज्ञानसंयुतः ।
शुद्धसत्वे परे लीनो जीवः सैन्धवपिण्डवत् ॥ १६२ ॥
grāhyābhāve manaḥ-prāṇo niścaya-jñāna-saṃyutaḥ ।
śuddha-satve pare līno jīvaḥ saindhava-piṇḍavat ॥ 162 ॥

Tr. In absence of objects for mind and *prāṇa*, *jīva* being equipped with final wisdom becomes absorbed in pure *satva* (consciousness) just as a lump of salt (dissolves in water). 162.

Vi. कुतः ? स्वातिरेकेण ग्राह्याभावे प्राणोपाधिकः शुद्धसत्वे परे लीनो जीवः सलिलसैन्धवपिण्डवत् जीवभावं विहाय ब्रह्मीभूतो भवतीत्यर्थः (Just as on dilution of *saindhava* {salt} in water {makes it impossible to tell one from the other}, similarly, *jīva* {embodied soul} looses its identity {with attributes} like *prāṇa*

1. ग्राह्यभावे – M.

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etc. which are non-Self {and therefore not accepted as Self} and merges in *Brahma* that is *śuddha tatva*). 162.

ApD— जीवः सैन्धवपिण्डवदित्युक्त्या जीवस्य निर्विकारचिदंशत्वेन निर्विकारस्यापि परस्मिन् लयसम्भवात् (The answer is— *jīva* is comparable to a lump of salt {which gets easily dissolved in water}. So it is very much possible that, *jīva* which is essentially a part of *cit* {Absolute Consciousness} might too get merged in the Absolute).

न ह्यंशांशिनोरैक्यसिद्धौ कश्चिदपि विरोधोऽस्ति (Oneness of the whole and its part is beyond all dispute).

जलयोः क्षीरयोस्तैलयोश्च पृथक्कृतयोः पुनरैक्ये विरोधादर्शनात् (It is established from the example of water, milk and oil {being dissolved}. There is no doubt that two bodies of water, milk or oil even though separated, can be united again). 162.

Note. The state of *kaivalya* is realized by wisdom of absolute identity of *jīva* and *Brahma*. The scriptural dictum— '*tat-tvam-asi*' reveals this identity which is also called *mukti* or *nirvāṇa*. 162.

मोहजालकसंघातं[1] विश्वं पश्यति स्वप्नवत् ।
सुषुप्तिविद्यश्चरति स्वभावपरिनिश्चलः[2] ॥
निर्वाणपदमाश्रित्य योगी कैवल्यमश्नुते ॥ १६३ ॥
moha-jālaka-saṃghātaṃ viśvaṃ paśyati svapnavat ।
suṣupti-vidyaś-carati svabhāva-pariniścalaḥ ॥
nirvāṇa-padam-āśritya yogī kaivalyam-aśnute ॥ 163 ॥

Tr. (*Jīva*) sees the universe variously illusioned and snared by magic as if it is a dream. A *yogī* attains *kaivalya* after experiencing the state of *nirvāṇa* having transcended the state of *suṣupti* and getting firmly established in his true Self. 163.

Vi. यदि स्वातिरिक्तविश्वस्फूर्त्तिः स्यात् तदा तत्स्फूर्त्तौ मोह इत्यादि (It is possible that if the source of Bliss is non-Self then that can be a potential cause for infatuation ?)

तदस्फूर्त्तौ सुषुप्तिवद्यश्चरति सः स्वभावपरिनिश्चलः (*Moha* etc. are not dominating when one enjoys the state of *suṣupti* which is a highly poised one).

1. संघातो – A,A1. M. 2. परनिश्चयः – M, निश्चयः - A,A1.

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स्वातिरिक्तविश्वस्फूर्त्यपह्नवसिद्धनिष्प्रतियोगिकब्रह्ममात्रतया अवस्थानं यत् तत् निर्वाणपदम् (*Nirvāṇa* state is described as –establishment in *Brahma* alone which is done by breaking the concealment of {ignorance} which hides Bliss and imposes it to be non-Self).

एवं ब्रह्ममात्रज्ञानयोगी ज्ञानसमकालं कैवल्यरूपेण अवशिष्यते इत्यर्थः (Thus, for a *yogī* who is absorbed in the wisdom {state} of *Brahma* alone, there remains nothing but the experience {state} of *kaivalya*). 163.

ApD— तर्हि मुक्तजीवस्यानन्दानुभूतिराहित्यं प्रसज्यते, सर्ववृत्तिराहित्यादिति चेन्नैष दोषः; ब्रह्मणः परमानन्दघनीभूतत्वेन तद्भूतस्य योगितस्य योगिनस्तथात्वसिद्धेः (Therefore, it is proper to state that a *jīva* which is *mukta* {liberated} does not even enjoy Bliss since it is free from all kinds of modifications. Since Brahma is Absolute Bliss, so also a *yogī* who becomes one with It).

यदि तं ब्रह्मानन्दमनुभूय तं पश्चात्स्वपुत्रमित्रकलत्रादीनां शिष्याणां वा विवक्षुरसि (What about the option of experiencing the state of Brahma and then relating the same to one's son, friends, wife or even to pupils?).

तत इदानीमेव जीवन्मुक्तिपदमाश्रित्य नित्यसमाधिं कुरुष्व (Therefore at once undertake the regular practice of *samādhi* after resorting to the state of *jīvan-mukti*).

विदेहमुक्त्यनन्तरं पुनरागन्तव्यमिति तवेच्छा चेत्, सा न सफला स्यात् (If at all you want to return to the world after gaining liberation while in the body itself {*jīvan-mukti*}, then this is not to happen).

'न भूयः संसृतिं व्रजेद' इत्युक्तत्वात् (It is said that 'one does not come back to the world' on verse 160 of this text).

न च जीवस्य पूर्वं ब्रह्मणः सकाशादेवोत्पन्नत्वात् 'तथा पुनश्चोत्पत्तिः स्याद' इति वाच्यम्; सप्रतियोगिकब्रह्मणः सकाशादुत्पन्नत्वान्निष्प्रतियोगिके विलीनत्वाच्च (Is it maintainable that since *jīva* earlier emanated from Brahma, now also {after experiencing *mukti*} *jīva* can again come into the worldly life; it is said that such a situation is not possible. Because *jīva* has emerged from qualified Brahma, while *jīva* merges in non-qualified Brahma).

'तस्मान्न कथञ्चन पुनरुत्पत्तिप्रसंगः' इति सर्वमनवद्यम् (Therefore, it is all clear that one will not come back to the cycle of birth and death). 163.

॥ इत्यप्पयदीक्षिताचार्यकृतिषु त्रिशिखीब्राह्मणोपनिषद्भाष्यं समाप्तम् ॥

(Here ends the commentary
on
Triśikhī-brāhmaṇopaniṣad
penned by
Ācārya Appaya-dīkṣita).

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इत्युपनिषत्[1] ॥
ityupaniṣat.
This is the end of *Upaniṣad.*

Vi. इत्युपनिषच्छब्दः त्रिशिखिब्राह्मणोपनिषत्समाप्त्यर्थः (Here ends Triśikhibrāhmaṇopaniṣad with the pronouncement of the word '*iti Upaniṣat*'). 163.

श्रीवासुदेवेन्द्रशिष्योपनिषद्ब्रह्मयोगिना ।
प्राकृतोपनिषद्व्याख्या लिखिता स्फुटितेा लघु ॥
प्राकृतोपनिषद्व्याख्या षष्ट्युत्तरशतत्रयम् ॥

(Here ends the simple exposition {on Triśikhi-brāhmaṇopaniṣad} comprising three hundred and sixty {verses} named Prakṛtopaniṣat-vyākhyā written by Upaniṣadbrahmayogī, disciple of Śrī-vāsudevendra).

इति श्रीमदीशाद्यष्टोत्तरशतोपनिषच्छास्त्रविवरणे चतुश्चत्वारिंशत्संख्यापूरकं त्रिशिखिब्राह्मणोपनिषद्विवरणं सम्पूर्णम् (Here ends the Vivaraṇa on Triśikhi-brāhmaṇopaniṣad –the forty-fourth of one-hundred-and-eitght Upaniṣads).

***

1. इति त्रिशिखीब्राह्मणोपनिषत् समाप्ता – extra in M.

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योगकुण्डल्युपनिषद्
Yogakuṇḍalyupaniṣad

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ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥

All gods and (the Vedas) wisdom are imbued in the Eternal and Supreme 'Abode'. One who does not realise this, for him what is the use of learning? One who experiences this, (Supreme) becomes one with It.

--Ṛgveda-1.164.39

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योगकुण्डल्युपनिषद्
Yogakuṇḍalyupaniṣad

सह नाववतु — इति शान्तिः
saha nāvavatu — iti śāntiḥ

प्रथमोऽध्यायः
First Chapter

वायुजयोपायत्रयम्—
vāyu-jayopāya-trayam—
Three techniques to control *vāyu*—

हेतुद्वयं हि चित्तस्य वासना च समीरणः ।
तयोर्विनष्ट एकस्मिंस्तद् द्वावपि[1] विनश्यतः ॥ १ ॥
hetu-dvayaṃ hi cittasya vāsanā ca samīraṇaḥ ।
tayor-vinaṣṭa ekasmiṃs-tad dvāvapi vinaśyataḥ ॥ 1 ॥

Tr. There are two causes (stimulants) for *citta* (mind) – *vāsanā* (desire) and air (breathing). When one is dissolved, the other is also dissolved. 1.

Note. For details on *vāsanā* see Appendix p.306. 1.

तयोरादौ समीरस्य जयं कुर्यान्नरः सदा ।
मिताहारश्चासनं च शक्तिचालस्तृतीयकः ॥ २ ॥
tayor-ādau samīrasya jayaṃ kuryān-naraḥ sadā ।
mitāhāraś-cāsanaṃ ca śakticālas-tṛtīyakaḥ ॥ 2 ॥

Tr. In the beginning, one should try to control *vāyu*, follow regimen of moderate diet, practise *āsana* and *śakticāla*. 2.

विवरणम् —
vivaraṇam (Vi.)--
Here follows Vivaraṇa—

योगकुण्डल्युपनिषद्योगसिद्धहृदासनम् ।
निर्विशेषब्रह्मतत्त्वं स्वमात्रमिति चिन्तये ॥

1. स्ते द्वावपि — A1.

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(This treatise of *Yogakuṇḍalyupaniṣad* deals with the subjects of *āsana* as established in Yoga and also *Brahma* which is nothing but the Self alone).

इह खलु कृष्णयजुर्वेदप्रविभक्तेयं योगकुण्डल्युपनिषत् हठलम्बिकायोगप्रकटनव्यग्रा निर्विशेषब्रह्ममात्रपर्यवसन्ना विजयते (*Yogakuṇḍalyupaniṣad* is a sub-text of *Kṛṣṇa-yajurveda* which chiefly describes *haṭha, Lambikā-yoga* and *nirviśeṣa* (or non-qualified) *Brahma*).

अस्याः संक्षेपतो विवरणमारभ्यते (A short commentary named *Vivaraṇa* is being initiated).

आदाववान्तरवाक्यरूपेण हठयोगमवतारयति — हेतुद्वयमित्यादिना । वासनाप्राणरोधाभ्यां चित्तचलनाचलने भवतः (In the beginning, the text speaks about *vāsanā* and breath as the cause of fickleness {operation and/ or non-operation} of *citta*).

एतदन्यतररोधेऽपि द्वयमपि निरुद्धं भवतीत्यर्थः (Therefore, control of the either would naturally control the other).

तदुपायतया मिताहार इत्यादि (To reap such benefits diet regimen etc. are helpful). 1-2.

Note. This couple of (opening) verses begins presentation of Yogakuṇḍalī-upaniṣad in a different manner. These verses do not appear to be introductory in nature, but right away suggest a remedy to the very cause of suffering in life rooted in mind and movement of breath. An emphatic suggestion has been given to gain control over *prāṇa*, which should be done with aid from *mitāhāra, āsana* and *śakticālana.*

It is customary for all *yoga* texts to give a declaration as regards to which group it would fall or what the text would give an exposition to, like *ṣaḍaṅga-yoga* or *aṣṭāṅga-yoga* or *rājayoga.* The present text, as deciphered from the words of the commentary, is to deal with objectives of *haṭha* and *laṃbikāyoga* (*khecarīmudrā*).

As opposed to the claim of Vivaraṇa, 2nd chapter of Yogakuṇḍalyupaniṣad gives a lot of details on *lambikāyoga,* while very little has been said about *āsana.*

For vāyujaya see **Appendix** on Vāyujaya on p.307. 1-2.

मिताहारः —

mitāhāraḥ—

Description of moderate diet—

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एतेषां लक्षणं वक्ष्ये शृणु गौतम सादरम् ।
सुस्निग्धमधुराहारश्चतुर्थांशावशेषकः [1] ॥
भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते ॥ ३ ॥
eteṣāṃ lakṣaṇaṃ vakṣye śṛṇu gautama sādaram ।
susnigdha-madhurāhāraś-caturthāṃśāvaśeṣakaḥ ॥
bhujyate śiva-samprītyai mitāhāraḥ sa ucyate ॥ 3 ॥

Tr. O *Gautama*! Attentively listen to their description. *Mitāhāra* (moderate diet) is consumption of unctuous and well-lubricated food leaving one-fourth of stomach empty. One should consume food with sole objective to please *Śiva*. 3.

Vi. तत्र सुस्निग्धेति ॥ ३ ॥

Note. From this verse it can be gathered that this book is in the form of a dialogue addressed to one Gautama. It is not clear who delivered this discourse. First few verses of the 2nd chapter of this book are addressed to one *muni* who may be indicated as Gautama. Moreover, the first verse of the 3rd chapter is said by Padmaja who should be Brahmā— the creator, whose questions are replied to by Bhagavān (*Śiva*). This lacks in consistency.

Haṭhapradīpikā 10 ch.-I.55 and Haṭha-tatva-kaumudī-VI.2 include *mitāhāra* among ten components of *yama* and considers it of great significance among all *yamas* (Haṭhapradīpikā-10ch.-II.24). Haṭha-tatva-kaumudī-IV.21 considres *mitāhāra* or *mitāśana* as a prerequisite to practice of *nāḍīśuddhi*. Haṭha-tatva-kaumudī-36.66-67 justifies importance of *mitāhāra* by stating that for a practitioner of *yoga*, excessive consumption of food as well as abstinence from food may equally be fatal. Hence *mitāhāra* is recommended.

Haṭha-tatva-kaumudī-IV.1-10 supplies some guidance in regard to *āhāraśuddhi* conducive to *nāḍīśuddhi*. It restricts a mendicant from doing practice of *prāṇāyāma* if he is begging alms only once a day. It is also suggested that a *bhikṣu* as a beginner in *yoga* should eat as and when he feels hungry while a *paramahaṃsa* may eat once or twice a day. 3.

पद्मवज्रासने –
padma-vajrāsane—
Description of *padmāsana* and *vajrāsana*—

1. शविवर्जितः — K,A1,A2.

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आसनं द्विविधं प्रोक्तं पद्मं वज्रासनं तथा ॥ ४ ॥
āsanaṃ dvividhaṃ proktaṃ padmaṃ vajrāsanaṃ tathā ॥ 4 ॥

Tr. There are two *āsanas*, namely, *padma* and *vajra*. 4.

ऊर्वोरुपरि चेद्धत्ते उभे पादतले यथा ।
पद्मासनं भवेदेतत् सर्वपापप्रणाशनम् ॥ ५ ॥
ūrvorupari ced-dhatte ubhe pādatale yathā ।
padmāsanaṃ bhaved-etat sarva-pāpa-praṇāśanam ॥ 5 ॥

Tr. Both feet are placed over (opposite) thighs. This forms *padmāsana* which removes all disorders. 5.

Vi. तत्र पद्मासनलक्षणं तु ऊर्वोरिति (Characteristics of *padmāsana* are as narrated above). 5.

वामांघ्रिमूलं[1] कन्दाधः अन्यं तदुपरि क्षिपेत् ।
समग्रीवशिरःकायो वज्रासनमितीरितम् ॥ ६ ॥
vāmāṅghri-mūlaṃ kandādhaḥ anyaṃ tad-upari kṣipet ।
sama-grīva-śiraḥ-kāyo vajrāsanam-itīritam ॥ 6 ॥

Tr. Place left heel below the *kanda* and place opposite foot over it. Keep neck, head and trunk upright. This is *vajrāsana*. 6.

Note. '*haṭhasya prathamāṅgatvād-āsanaṃ pūrvam-ucyate*'— in the tradition of *haṭha āsanas* form the initial component. Therefore, *āsanas* are mostly narrated in the beginning of almost all *haṭha* texts. Yogakuṇḍalyupaniṣad, though there is a mention of *āsana*, the same text does not provide any systematic presentation on *āsanas*. For example, no definition of *āsanas* has been provided and also their number has not been mentioned.

Āsanas are parctised to gain stability on physical plane, which consequently has a stabilizing effect on *prāṇīc* plane, thereafter on mental plane.

There are as many number of *āsanas* as there are living creatures on earth (Haṭhapradīpikā 10 ch.-II.2). Some of the *yogic* texts try to specify this

1. मूल — A1.

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number to 84 lacs (Haṭhapradīpikā10ch.II.3, while in the same text it is stated that there are only 84 *āsanas* (Haṭhapradīpikā10 ch.II.19).

Haṭhapradīpikā10ch.II-19-20 considers only four *āsanas* to be of great importance which are *siddha, padma, siṃha* and *bhadra.* Yet among these four, *siddhāsana* has been given maximum value which is also known as *vajrāsana* (Haṭhapradīpikā-10ch.II-22-23). This is corroborated by the present text here.

For details on *āsanas* consult Encyclopaedia of Traditional Asanas. 4-6.

शक्तिचालनं तत्साधनद्वयं च –

śakticālanaṃ tat-sādhana-dvayaṃ ca—

Practice of *śakticālana* and two of its techniques—

कुण्डल्येव भवेच्छक्तिस्तां तु सञ्चालयेद् बुधः ।
स्वस्थानादाभ्रुवोर्मध्यं शक्तिचालनमुच्यते ॥ ७ ॥

kuṇḍalyeva bhavec-chaktis-tāṃ tu sañcālayed budhaḥ ।
svasthānād-ā-bhruvor-madhyaṃ śakticālanam-ucyate ॥ 7 ॥

तत्साधने द्वयं मुख्यं सरस्वत्यास्तु चालनम् ।
प्राणरोधमथाभ्यासाद् ऋज्वी कुण्डलिनी भवेत् ॥ ८ ॥

tat-sādhane dvayaṃ mukhyaṃ sarasvatyās-tu cālanam ।
prāṇarodham-athābhyāsād ṛjvī kuṇḍalinī bhavet ॥ 8 ॥

Tr. A wise should move *kuṇḍalī* which is (also called as) *śakti* from its location up to the center of eyebrows. This is called *śakticālana.*

For this there are two chief techniques, movement of *sarasvatī* and (practice of) *prāṇāyāma*, which straighten *kuṇḍalinī.* 7-8.

Vi. किं तच्छक्तिचालनमित्यत्र —कुण्डल्येव । तत्साधनं किमित्यत्र —तत्साधने इति ॥ ७-८ ॥

Note. Yoga-kuṇḍalyupaniṣad is emphatic about awakening of *kuṇḍalinī* for which it suggests two techniques. One is *sarasvatī-cālana* and the other is practice of *prāṇāyāma* techniques (alongwith *bandhas*). This makes the first part of the book in *haṭha* as committed in the commentary on second verse of 1st chapter. *Laṃbikāyoga* or *khecarī-vidyā* is explained in second chapter of this book (compare Haṭhatatvakaumudī-XLIV.19). Apart from these two techniques to awaken *kuṇḍalinī*, there are several other techniques

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suggesgted in other *haṭha* texts. Even *mūlabandha* has also been recommended in Haṭhapradīpikā 10 ch.-V.86 for this purpose.

***Śakticālana* or *sarasvatī-cālana*—** has been included among ten *mudrās* in Haṭhapradīpikā 10 ch.-V.6-7. Gheraṇḍa Saṃhitā 3rd chapter describes 25 *mudrās* while Jogapradīpyakā describes 24.

Haṭhapradīpikā 10 ch.-V.66 states—

kuṇḍalāṅgī kuṇḍalinī bhujaṅgī śaktir-īśvarī ।
kuṇḍalyarundhatī devī śabdāḥ paryāya-vācakāḥ ॥

Kuṇḍalī and *śakti* etc. are synonimous which is supposed to be of the shape of a coiled serpent (Haṭhapradīpikā 10 ch.-V.165) lying latent between *gaṅgā* and *yamunā* (ibid-V.167) or between *iḍā* and *piṅgalā* (ibid-V.166) which should be forcefully raisen to *sahasrāra*.

For more on *śakticālana*, see Haṭha-tatva-kaumudī chapter-44. Haṭhatatvakaumudī chapter 45 considers *utkarṣa-prāṇāyāma* as a component of *śakticālana*.

In Haṭhapradīpikā 10ch. 5th chapter, the verse 42 appears in the context of *śakticālanī mudrā* and describes the location and characteristics of *kanda*. *Brahmānanda* (Haṭhapradīpikā Adyar Library, Madras Edition), commenting on this verse, elaborates on *kanda*. Here the same verse appears in connection with *khecarī mudrā* and from the context, it gives the description of a piece of cloth to be used for wrapping the tongue after cutting the frenum. It does not suggest the description of *kanda* here. Cf. Haṭhatatvakaumudī-44.5. *Paridhāna* is mentioned in the context of *śakticālana*.

Haṭhatatvakaumudī-42-15 states that till the awakening of *śakti* it is the state of *paricaya*, while after awakening of *śakti* it is *niṣpatti-avasthā* which is actually *rājayoga*. 7-8.

सरस्वतीचालनम् —

sarasvatī-cālanam—

Movement of *sarasvatī* —

तयोरादौ सरस्वत्याश्चालनं कथयामि ते ।
अरुन्धत्येव कथिता पुरा विद्भिः सरस्वती ॥
यस्याः सञ्चालनेनैव[1] स्वयं चलति कुण्डली ॥ ९ ॥

tayor-ādau sarasvatyāś-cālanaṃ kathayāmi te ।
arundhatyeva kathitā purā vidbhiḥ sarasvatī ॥
yasyāḥ sañcālanenaiva svayaṃ calati kuṇḍalī ॥ 9 ॥

1. चैव — K.

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Tr. In the beginning, I describe the technique of *sarasvatī-cālana*. *Sarasvatī* is called as *arundhatī* by the ancient experts, movement of which makes *kuṇḍalī* to move on her own. 9.

इडायां वहति प्राणे बद्ध्वा पद्मासनं दृढम् ।
द्वादशांगुलदैर्ध्यं च अम्बरं चतुरंगुलम् ॥ १० ॥
iḍāyāṃ vahati prāṇe baddhvā padmāsanaṃ dṛḍham ।
dvādaśāṅgula-dairghyaṃ ca ambaraṃ catur-aṅgulam ॥ 10 ॥
विस्तीर्य तेन तन्नाडीं वेष्टयित्वा ततः सुधीः ।
अंगुष्ठतर्जनीभ्यां तु हस्ताभ्यां धारयेद् दृढम् ॥
स्वशक्त्या चालयेद् वामे दक्षिणेन पुनः पुनः ॥ ११ ॥
vistīrya tena tannāḍīṃ veṣṭayitvā tataḥ sudhīḥ ।
aṅguṣṭha-tarjanībhyāṃ tu hastābhyāṃ dhārayed dṛḍham ॥
sva-śaktyā cālayed vāme dakṣiṇena punaḥ punaḥ ॥ 11 ॥
मुहूर्त्तद्वयपर्यन्तं निर्भयाच्चालयेत्सुधीः ।
ऊर्ध्वमाकर्षयेत् किञ्चित् सुषुम्नां कुण्डलीगताम् ॥ १२ ॥
muhūrtta-dvaya-paryantaṃ nirbhayāc-cālayet-sudhīḥ ।
ūrdhvam-ākarṣayet kiñcit suṣumnāṃ kuṇḍalīgatām ॥ 12 ॥
तेन कुण्डलिनी तस्याः सुषुम्नाया मुखं व्रजेत् ।
जहाति तस्मात् प्राणोऽयं सुषुम्नां व्रजति स्वतः ॥ १३ ॥
tena kuṇḍalinī tasyāḥ suṣumnāyā mukhaṃ vrajet ।
jahāti tasmāt prāṇo'yaṃ suṣumnāṃ vrajati svataḥ ॥ 13 ॥

Tr. Adopt *padmāsana* while *prāṇa* moves through left nostril. Take a strip of cloth twelve digits in length and four digits in width. Wrap this cloth around the *nāḍī* (tongue) and with the help of thumb and index fingers and also hands, hold it firmly. With some force move it frequently to left and right. Fearlessly move it for a couple of moments. Move it upwards. Thus it will move in the mouth of *suṣumnā* (*kuṇḍalī*). It (*kuṇḍalinī*) moves into *suṣumnā* on its own after leaving *prāṇa*. 10-13.

तुन्दे तु ताणं कुर्याच्च कण्ठसंकोचने कृते ।
सरस्वत्याश्चालनेन वक्षः स्यादूर्ध्वगो मरुत् ॥ १४ ॥
tunde tu tāṇaṃ kuryāc-ca kaṇṭha-saṅkocane kṛte ।
sarasvatyāś-cālanena vakṣaḥ syād-ūrdhvago marut ॥ 14 ॥

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Tr. Contract the abdominal walls (*uḍḍiyāna-bandha*) while (simultaneously) contracting the throat (*jālandhara-bandha*). Movement of *sarasvatī* moves (pranic) air in the chest to course upwardly. 14.

सूर्येण रेचयेद्वायुं सरस्वत्यास्तु चालने ।
कण्ठसंकोचनं कृत्वा वक्षः स्यादूर्ध्वगो मरुत् ॥ १५ ॥
sūryeṇa recayed-vāyuṃ sarasvatyās-tu cālane ।
kaṇṭha-saṅkocanaṃ kṛtvā vakṣaḥ syād-ūrdhvago marut ॥ 15 ॥

Tr. Exhale *vāyu* through *sūrya* (right nostril) while moving *sarasvatī*. Contract the throat (apply *jālandhara-bandha*). Thus the air in the chest moves upwardly. 15.

तस्मात् सञ्चालयेन्नित्यं शब्दगर्भां सरस्वतीम् ।
यस्याः सञ्चालनेनैव योगी रोगैः प्रमुच्यते ॥ १६ ॥
tasmāt sañcālayen-nityaṃ śabdagarbhāṃ sarasvatīṃ ।
yasyāḥ sañcālanenaiva yogī rogaiḥ pramucyate ॥ 16 ॥
गुल्मं जलोदरप्लीहो ये चान्ये तुन्दमध्यगाः ।
सर्वे ते शक्तिचालेन रोगा नश्यन्ति निश्चयम् ॥ १७ ॥
gulmaṃ jalodara-plīho ye cānye tundamadhyagāḥ ।
sarve te śakticālena rogā naśyanti niścayam ॥ 17 ॥

Tr. Therefore, one should regularly move *sarasvatī* which is the source of sound (speech). This practice makes a *yogī* free from the diseases such as inflammation, dropsy and (enlargement of) spleen and also such other abdominal disorders. All such diseases are certainly overcome by *śakticāla*. 16-17.

Vi. मूलादिबन्धत्रयपूर्वकं सरस्वतीचालनतः वक्षः वक्षसः ऊर्ध्वगो मरुत् स्यात् । उक्तार्थमेतत् । यस्मादेवं तस्मात् (*Sarasvatī-cālana* along with application of three *bandhas* like *mūla* etc. takes the *vāyu* above the chest region). 16-17.

प्राणायामभेदाः —
prāṇāyāma-bhedāḥ—
Varieties of *prāṇāyāma*—

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प्राणरोधमथेदानीं प्रवक्ष्यामि समासतः ।
प्राणश्च देहगो वायुरायामः कुम्भकः स्मृतः ॥
स एव द्विविधः प्रोक्तः सहितः केवलस्तथा ॥ १८ ॥
prāṇa-rodham-athedānīṃ pravakṣyāmi samāsataḥ ।
prāṇaś-ca dehago vāyur-āyāmaḥ kumbhakaḥ smṛtaḥ ॥
sa eva dvividhaḥ proktaḥ sahitaḥ kevalas-tathā ॥ 18 ॥

Tr. I shall now briefly explain the technique of *prāṇāyāma*. *Prāṇa* resides in the body control of which is known as *kumbhaka*, which is of two types—*sahita* and *kevala*. 18.

Note. In the following verses techniques of *sūrya(bheda)-kuṃbhaka*, *Ujjāyī*, *śītalī*, *bhastrā* are described which, according to Haṭhapradīpikā 10 ch.-IV.33, fall among *aṣṭa-kuṃbhakas*, other four being *sītkāra*, *bhrāmarī*, *mūrcchā* and *kevala*. Except *kevala* all *kuṃbhakas* are *sahita-kuṃbhakas* which are practised to attain *kevala-kuṃbhaka* state.

According to Gheraṇḍa Saṃhitā-V.47, *sahita* is of two kinds—*sagarbha* and *nigarbha*. *Sagarbha* is with *bīja(mantra)* and *nigarbha* is without *bīja*.

In this *śloka*, *kuṃbhaka* is a synonym for *prāṇāyāma*.

As regards suitable place, season and food regimen for *prāṇāyāma*, Gheraṇḍa Saṃhitā-5th chapter describes them in details for which see the text.

Gheraṇḍa Saṃhitā-V.33 states that one should undertake the practice of *prāṇāyāma* only after practice of *nāḍīśuddhi* is performed. 18.

यावत् केवलसिद्धिः स्यात् तावत् सहितमभ्यसेत् ॥ १९ ॥
yāvat kevala-siddhiḥ syāt tāvat sahitam-abhyaset ॥ 19 ॥

Tr. Continue to practise *sahita-prāṇāyāma* so long as *kevala* does not supervene (on its own). 19.

सूर्योज्जायी शीतली च भस्त्री चैव चतुर्थिका ।
भेदैरेव समं कुम्भो यः स्यात् सहितकुम्भकः ॥ २० ॥
sūryojjāyī śītalī ca bhastrī caiva caturthikā ।
bhedair-eva samaṃ kumbho yaḥ syāt sahita-kuṃbhakaḥ ॥ 20 ॥

Tr. *Sūrya-bhedana*, *ujjāyī*, *śītalī* and *bhastrī* the fourth, fall in the category of *sahita-kumbhakas*. These are *kuṃbhakas* with some variation in technique. 20.

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सूर्यकुम्भकः —
sūrya-kumbhakaḥ—
Technique of *sūrya(-bhedana)kumbhaka*—

पवित्रे निर्जने देशे शर्करादिविवर्जिते ।
धनुःप्रमाणपर्यन्ते शीताग्निजलवर्जिते ॥
पवित्रे नात्युच्चनीचे ह्यासने सुखदे सुखे ॥ २१ ॥
pavitre nirjane deśe śarkarādi-vivarjite ।
dhanuḥ-pramāṇa-paryante śītāgni-jala-varjite ॥
pavitre nātyucca-nīce hyāsane sukhade sukhe ॥ 21 ॥

Tr. Spread a comfortable *āsana* (a mat), which is neither too high nor too low as big as a bow (four cubits) in a virtuous (peaceful and) isolated place which is free from pebbles etc. and also is free from (excessive) cold, fire and water. 21.

बद्धपद्मासनं कृत्वा सरस्वत्यास्तु चालनम् ।
दक्षनाड्या समाकृष्य बहिष्ठं पवनं शनैः ॥ २२ ॥
baddha-padmāsanaṃ kṛtvā sarasvatyās-tu cālanam ।
dakṣa-nāḍyā samākṛṣya bahiṣṭhaṃ pavanaṃ śanaiḥ ॥ 22 ॥
यथेष्टं पूरयेद्वायुं रेचयेदिडया ततः ।
कपालशोधने वापि रेचयेत् पवनं शनैः ॥ २३ ॥
yatheṣṭaṃ pūrayed-vāyuṃ recayed-iḍayā tataḥ ।
kapāla-śodhane vāpi recayet pavanaṃ śanaiḥ ॥ 23 ॥

Tr. Move *sarasvatī* while adopting *padmāsana*. Slowly inhale through right nostril to the limit. Then exhale through left nostril in a sustained manner. During practice of *kapāla-śodhana* also exercise of *recaka* has to be controlled. 22-23.

चतुष्कं वातदोषं तु कृमिदोषं निहन्ति च ।
पुनः पुनरिदं कार्यं सूर्यभेदमुदाहृतम् ॥ २४ ॥
catuṣkaṃ vāta-doṣaṃ tu kṛmi-doṣaṃ nihanti ca ।
punaḥ punar-idaṃ kāryaṃ sūryabhedam-udāhṛtam ॥ 24 ॥

Tr. This alleviates all four types of *vāta* vitiations and (infestation of) worms. This is *sūrya-bhedana* which one should practise again and again. 24.

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Vi. चतुष्कं चतुर्विधम् ॥ २४ ॥

Note. Technique of *sūrya-kumbhaka* should involve retention of breath to be considered under *kumbhakas*.

Kuṃbhaka Paddhati-127 recommends inhalation through right nostril with sound. 24.

उज्जायीकुम्भकः—

ujjāyī-kumbhakaḥ—

Technique of *ujjāyī-kuṃbhaka*—

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ।
यथा लगति कण्ठात्तु हृदयावधि सस्वनम् ॥
पूर्ववत् कुम्भयेत् प्राणं रेचयेदिडया ततः ॥ २५ ॥

mukhaṃ saṃyamya nāḍībhyāṃ-ākṛṣya pavanaṃ śanaiḥ
yathā lagati kaṇṭhāt-tu hṛdayāvadhi sasvanam ॥
pūrvavat kuṃbhayet prāṇaṃ recayed-iḍayā tataḥ ॥ 25 ॥

Tr. Close the mouth and slowly inhale through both nostrils in such a manner that air touches at chest and throat and a frictional noise is created. Hold the air as recommended before and thereafter draw air out through left nostril. 25.

शीर्षोदितानिलहरं[1] गलश्लेष्महरं परम् ।
सर्वरोगहरं पुण्यं देहानलविवर्धनम् ॥ २६ ॥

śīrṣoditānila-haraṃ gala-śleṣma-haraṃ paraṃ ।
sarva-roga-haraṃ puṇyaṃ dehānala-vivardhanam ॥ 26 ॥

नाडीजलोदरं धातुगतदोषविनाशनम् ।
गच्छतस्तिष्ठतः कार्यमुज्जाय्याख्यं तु कुम्भकम् ॥ २७ ॥

nāḍī-jalodaraṃ dhātu-gata-doṣa-vināśanam ।
gacchatas-tiṣṭhataḥ kāryam-ujjāyyākhyaṃ tu kuṃbhakam ॥ 27 ॥

Tr. This alleviates diseases caused by vitiated air in head and phlegmatic disorders at the throat. This also removes all the disorders and therefore it is considered auspicious. This increases bodily fire. Moreover, it removes dropsy and humoral disorders in bodily constitutens and (also vitiation of humour) in *nāḍīs*. Therefore, *ujjāyī* should be practised all the time. 26-27.

1. नलहरं —K.

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Note. Production of frictional sound during inhalation or exhalation is not suggested in Gheraṇḍa Saṃhitā-V.64-67 and Kuṃbhaka Paddhati-132. 26-27.

शीतलीकुम्भकः —
śītalī-kuṃbhakaḥ—
Technique of *śitalī-kuṃbhaka*—
जिह्वया वायुमाकृष्य पूर्ववत् कुम्भकादनु ।
शनैस्तु घ्राणरन्ध्राभ्यां रेचयेदनिलं सुधीः ॥ २८ ॥
jihvayā vāyum-ākṛṣya pūrvavat kuṃbhakād-anu ।
śanais-tu ghrāṇa-randhrābhyāṃ recayed-anilaṃ sudhīḥ ॥ 28 ॥

Tr. A wise should suck air through tongue and then retain air as said above. Thereafter one should exhale through both nostrils in a controlled manner. 28.

गुल्मप्लीहादिकान् दोषान्[1] क्षयं पित्तं ज्वरं तृषाम् ।
विषाणि शीतली नाम कुम्भकोऽयं निहन्ति च ॥ २९ ॥
gulma-plīhādikān doṣān kṣayaṃ pittaṃ jvaraṃ tṛṣām ।
viṣāṇi śītalī nāma kuṃbhako'yaṃ nihanti ca ॥ 29 ॥

Tr. Practice of *śītalī-kumbhaka* cures diseases of inflammation, spleen disorders, consumption, biliousness, fever, thirst and (bodily) toxicity. 29.

Note. This *kuṃbhaka* produces cooling effect. Therefore the name. Kuṃbhaka Paddhati-137-148 calls it *kāka-cañcu-kuṃbhaka*. Kuṃbhaka Paddhati suggests to close the lips after withdrawing the protruded tongue followed by inhalation. 29.

भस्त्रकुम्भकः —
bhastra-kuṃbhakaḥ—
Description of *bhastra-kuṃbhaka*—
ततः पद्मासनं बद्ध्वा समग्रीवोदरः सुधीः ।
मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् ॥ ३० ॥

1. काः दोषाः — U,U1.

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tataḥ padmāsanaṃ baddhvā sama-grīvodaraḥ sudhīḥ ।
mukhaṃ saṃyamya yatnena prāṇaṃ ghrāṇena recayet ॥ 30 ॥
यथा लगति कण्ठात्तु कपाले सस्वनं ततः ।
वेगेन पूरयेत् किञ्चिद्धृत्पद्मावधि मारुतम् ॥ ३१ ॥
yathā lagati kaṇṭāt-tu kapāle sasvanaṃ tataḥ ॥
vegena pūrayet kiñcid-hṛt-padmāvadhi mārutam ॥ 31 ॥
पुनर्विरेचयेत् तद्वत् पूरयेच्च पुनः पुनः ।
यथैव लोहकाराणां भस्त्रा वेगेन चाल्यते ॥ ३२ ॥
punar-virecayet tad-vat pūrayec-ca punaḥ punaḥ ।
yathaiva lohakārāṇāṃ bhastrā vegena cālyate ॥ 32 ॥
तथैव स्वशरीरस्थं चालयेत् पवनं शनैः ।
यथा श्रमो भवेद्देहे तथा सूर्येण रेचयेत्[1] ॥ ३३ ॥
tathaiva svaśarīrasthaṃ cālayet pavanaṃ śanaiḥ ।
yathā śramo bhaved-dehe tathā sūryeṇa recayet ॥ 33 ॥
यथोदरं भवेत् पूर्णं पवनेन तथा लघु ।
धारयन्नासिकामध्यं तर्जनीभ्यां विना दृढम् ॥
कुम्भकं पूर्ववत् कृत्वा रेचयेदिडयानिलम् ॥ ३४ ॥
yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu ।
dhārayan-nāsikā-madhyaṃ tarjanībhyāṃ vinā dṛḍham ॥
kuṃbhakaṃ pūrvavat kṛtvā recayed-iḍayānilam ॥ 34 ॥

Tr. One should adopt *padmāsana* while keeping body upright and mouth closed. He should exhale air through either of nostrils in a controlled manner that air touches the chest region upto forehead and a sound is produced. Then forcefully inhale a little upto the chest region. And then again exhale and inhale again and again as the bellows of an ironsmith. When fatigue sets in, one should exhale through right nostril. Then inhale slowly to fill the body fully and hold breath by plugging nostrils. Thereafter, exhale through left nostril. 30-34.

कण्ठोत्थितानलहरं शरीराग्निविवर्धनम् ।
कुण्डलीबोधकं पुण्यं पापघ्नं शुभदं सुखम् ॥ ३५ ॥

1. पूरयेत् — K,A,A1.

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kaṇṭhotthitānala-haraṃ śarīrāgni-vivardhanam ।
kuṇḍalībodhakaṃ puṇyaṃ pāpaghnaṃ śubhadaṃ sukham ॥ 35 ॥
ब्रह्मनाडीमुखान्तस्थकफाद्यर्गलनाशनम् ।
गुणत्रयसमुद्भूतग्रन्थित्रयविभेदकम् ॥
विशेषेणैव कर्त्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ ३६ ॥
brahma-nāḍī-mukhāntastha-kaphādyargala-nāśanam ।
guṇa-traya-samudbhūta-granthi-traya-vibhedakam ॥
viśeṣeṇaiva karttavyaṃ bhastrākhyaṃ kuṃbhakaṃ tvidam ॥ 36 ॥

Tr. This practice overcomes vitiated heat in throat region, increases bodily fire, awakens *kuṇḍalī*, it is auspicious, removes vice, brings about wellness, removes phlegmatic disorders in the opening of *suṣumnā*, severs three knots (*granthis*) originated from triad of *guṇas*. Practice of *bhastrā-kumbhaka* is therefore strongly recommended. 35- 36.

Note. For various details on *bhastrikā-kuṃbhaka* see note on Haṭhapradīpikā 10ch.-IV.50-56. 35-36.

बन्धत्रयविधिः —
bandha-traya-vidhiḥ—
Technique of three *bandhas*—
चतुर्णामपि भेदानां कुम्भके समुपस्थिते ।
बन्धत्रयमिदं कार्यं योगिभिर्वीतकल्मषैः ॥ ३७ ॥
caturṇām-api bhedānāṃ kuṃbhake samupasthite ।
bandha-trayam-idaṃ kāryaṃ yogibhir-vīta-kalmaṣaiḥ ॥ 37 ॥
प्रथमो मूलबन्धस्तु द्वितीयोड्डीयणाभिधः ।
जालन्धरस्तृतीयस्तु तेषां लक्षणमुच्यते ॥ ३८ ॥
prathamo mūlabandhas-tu dvitīyoḍḍīyaṇābhidhaḥ ।
jālandharas-tṛtīyas-tu teṣāṃ lakṣaṇam-ucyate ॥ 38 ॥

Tr. In the context of all four varieties of *kumbhakas, yogīs,* who have overcome physical impurities should practise application of all three *bandhas,* namely, *mūla-bandha, uḍḍiyāna* and *jālandhara-bandha.* Technique of these *bandhas* is as follows. 37-38.

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Note. All three *bandhas* described below fall in the category of *daśa-mudrās* in Haṭhapradīpikā 10 ch.-IV.6-7. 37-38.

मूलबन्धः —
mūlabandhaḥ—
Description of *mūlabandha*—

अधोगतिमपानं वै ऊर्ध्वगं कुरुते बलात् ।
आकुञ्चनेन तं प्राहुर्मूलबन्धोऽयमुच्यते ॥ ३९ ॥
adhogatim-apānaṃ vai ūrdhvagaṃ kurute balāt ।
ākuñcanena taṃ prāhur-mūlabandho'yam-ucyate ॥ 39 ॥

Tr. Forceful contraction (of anal muscles) raises *apāna* towards upper regions of the body which (otherwise) has a (natural) tendency to move dowanwards. This is called *mūlabandha*. 39.

अपाने चोर्ध्वगे याते सम्प्राप्ते वह्निमण्डले ।
ततोऽनलशिखा दीर्घा वर्धते वायुना हता ॥ ४० ॥
apāne cordhvage yāte saṃprāpte vahnimaṇḍale ।
tato'nalaśikhā dīrghā vardhate vāyunā hatā ॥ 40 ॥

Tr. When *apāna* moves upwards and reaches *vahni-maṇḍala*, flame of bodily fire is enhanced being fanned by air. 40.

Vi. हता चलिता ॥ ४० ॥

ततो यातौ वह्न्यपानौ प्राणमुष्णस्वरूपकम् ।
तेनात्यन्तप्रदीप्तेन ज्वलनो देहजस्तथा ॥ ४१ ॥
tato yātau vahnyapānau prāṇam-uṣṇa-svarūpakam ।
tenātyanta-pradīptena jvalano dehajas-tathā ॥ 41 ॥
तेन कुण्डलिनी सुप्ता सन्तप्ता सम्प्रबुध्यते ।
दण्डाहतभुजंगीव निःश्वस्य ऋजुतां व्रजेत् ॥ ४२ ॥
tena kuṇḍalinī suptā santaptā saṃprabudhyate ।
daṇḍāhata-bhujaṅgīva niḥśvasya ṛjutāṃ vrajet ॥ 42 ॥
बिलप्रवेशतो यत्र ब्रह्मनाड्यन्तरं व्रजेत् ।
तस्मान्नित्यं मूलबन्धः कर्त्तव्यो योगिभिः सदा ॥ ४३ ॥

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bila-praveśato yatra brahma-nāḍyantaraṃ vrajet ।
tasmān-nityaṃ mūlabandhaḥ karttavyo yogibhiḥ sadā ॥ 43 ॥

Tr. This makes both *vahni* (fire) and *apāna* flamed with fire which reach abode of *prāṇa*. Thus being highly inflamed by the bodily fire *kuṇḍalinī* awakens being heated. Just as a snake having been struck by a stick, it (*kuṇḍalī*) exhales and becomes straight. It enters the passage of *brahmanāḍī*. Therefore, *mūlabandha* should be practised by the *yogīs* all the time. 41-43.

Note. *Mūlabandha* or *mūlamudrā* forms the foremost of three *bandhas*. Technique of *mūlabandha* described here seems incomplete. Technique described in other texts like Haṭhapradīpikā(10 ch.)-V.79, Haṭha-tatva-kaumudī-15.1-2 requires pressing of heel against the *yoni* (perineum) followed by pulling up of *apāna* by contracting anal muscles. Though *mūlabandha* can be practised independently, as per Gheraṇḍa Saṃhitā-III.13-15, it also forms a part of *mahābandha*.

Compare this with *daṇḍa-dhāraṇa* in Haṭha-tatva-kaumudī-XV.28. 41-43.

उड्डियाणबन्धः —
uḍḍiyāṇa-bandhaḥ—
Description of *uḍḍiyāṇa-bandha*—
कुम्भकान्ते रेचकादौ कर्त्तव्यस्तूड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तूड्डीयते यतः ॥
तस्मादुड्डीयणाख्योऽयं योगिभिः समुदाहृतः ॥ ४४ ॥
kumbhakānte recakādau karttavyas-tūḍḍiyāṇakaḥ ।
bandho yena suṣumnāyāṃ prāṇas-tūḍḍīyate yataḥ ॥
tasmād-uḍḍīyaṇākhyo'yaṃ yogibhiḥ samudāhṛtaḥ ॥ 44 ॥

Tr. *Uḍḍiyāṇa* should be practised at the end of *kumbhaka* but before *recaka*. With this *bandha*, *prāṇa* flies (upwards) and enters *suṣumnā*. Therefore, this is known as *uḍḍiyāṇa* by *yogīs*. 44.

सति वज्रासने पादौ कराभ्यां धारयेत् दृढम् ।
गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् ॥ ४५ ॥
sati vajrāsane pādau karābhyāṃ dhārayet dṛḍham ।
gulpha-deśa-samīpe ca kandaṃ tatra prapīḍayet ॥ 45 ॥

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पश्चिमं ताणमुदरे धारयेद्धृदये गले ।
शनैः शनैर्यदा प्राणस्तुन्दसन्धिं निगच्छति ॥
तुन्ददोषं विनिर्धूय कर्त्तव्यं सततं शनैः ॥ ४६ ॥
paścimaṃ tāṇam-udare dhārayed-hṛdaye gale ।
śanaiḥ śanair-yadā prāṇas-tunda-sandhiṃ nigacchati ॥
tunda-doṣaṃ vinirdhūya karttavyaṃ satataṃ śanaiḥ ॥ 46 ॥

Tr. Adopt *vajrāsana* by pressing heels against *kanda* and firmly catch hold of the feet with hands. Pull abdominal wall towards back (*uḍḍiyāṇa*), contract the throat (*jālandhara-bandha*). Thus when *prāṇa* reaches the abdominal region (*sandhi*), abdominal disorders are fully overcome. It should be practised gradually. 45-46.

Note. Technique of *uḍḍīyāṇa* described in Haṭhapradīpikā(10 ch.)-V.92,94 does not suggest application of *jālandhara-bandha*. In the same text verse No.V.97 it is said that application of *uḍḍīyāṇa* automatically forms *mūlabandha*. *Uḍḍīyāṇa* can be practised also in standing position. Nothing here is said regarding phase of respiration. *Uḍḍīyāṇa* when applied separately, is done under exhalatory condition. But when conjoined with *prāṇāyāma*, it is parctised under inhalatory condition.

Haṭha-tatva-kaumudī-XV.12 states that practice of *uḍḍīyāṇa* releases the obstructed *vāyu* to move in *kanda* and moreover, application of *mūlabandha* followed by *uḍḍīyāṇa* courses *prāṇa* through *suṣumnā* (ibid-XV.15). Haṭha-tatva-kaumudī-XV.16 further suggests that *uḍḍīyāṇa* should be parctised four times a day.

For scientific studies done on *uḍḍīyāṇa* see Yoga Mīmāṃsā- Vol-I,III,IV,VI and VIII. 45-46.

जालन्धरबन्धः —
jālandhara-bandhaḥ—
Description of *jālandhara-bandha*—
पूरकान्ते तु कर्त्तव्यो बन्धो जालन्धराभिधः ।
कण्ठसंकोचरूपोऽसौ वायुमार्गनिरोधकः ॥ ४७ ॥
pūrakānte tu karttavyo bandho jālandharābhidhaḥ ।
kaṇṭha-saṅkoca-rūpo'sau vāyu-mārga-nirodhakaḥ ॥ 47 ॥

Tr. *Jālandhara-bandha* should be practised at the end of *pūraka* wherein one contracts throat which restricts the movement of *prāṇa*. 47.

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Note. Ambrosia from *soma-maṇḍala* (lunar orb situated in the cavity of head) falls in the fire blazing at the navel. Therefore human body decays. To prevent this flow Ādinātha has suggested a set of three practices comprising *viparīta-karaṇī*, *khecarī* and *jālandhara-bandha* (Haṭha-tatva-kaumudī-XV.18).

Haṭha-tatva-kaumudī-XV.22 further rationalizes this *bandha* when it states --'by *jālandhara bandha* one can stop (flow of air in) both *nāḍīs* of *iḍā* and *piṅgalā*, thus stabilizing *madhyacakra*, and *vāyu* moves in 16 *ādhāras'*.

For more on *jālandhara bandha* see note on Haṭhapradīpikā 10 ch.-V.100. 47.

अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते ।
मध्ये पश्चिमताणेन स्यात् प्राणो ब्रह्मनाडिगः ॥ ४८ ॥
adhastāt kuñcanenāśu kaṇṭha-saṅkocane kṛte ।
madhye paścima-tāṇena syāt prāṇo brahma-nāḍigaḥ ॥ 48 ॥

Tr. When contraction is exercised at the bottom (*mūlabandha*), throat (*jālandhara-bandha*) and abdomen (*uḍḍiyāṇa-bandha*), *prāṇa* moves through *brahma-nāḍī*. 48.

पूर्वोक्तेन क्रमेणैव सम्यगासनमास्थितः ।
चालनं तु सरस्वत्याः कृत्वा प्राणं[1] निरोधयेत् ॥ ४९ ॥
pūrvoktena krameṇaiva samyag-āsanam-āsthitaḥ ।
cālanaṃ tu sarasvatyāḥ kṛtvā prāṇaṃ nirodhayet ॥ 49 ॥

Tr. One should properly adopt an *āsana* mentioned above and move *sarasvatī* followed by holding of breath. 49.

अभ्यासकुम्भकसंख्यानियमः —
abhyāsa-kuṃbhaka-saṃkhyā-niyamaḥ—
Number of *kumbhakas* to be practised—
प्रथमे दिवसे कार्यं कुम्भकानां चतुष्टयम् ।
प्रत्येकं दशसंख्याकं द्वितीये पञ्चभिस्तथा ॥ ५० ॥
prathame divase kāryaṃ kuṃbhakānāṃ catuṣṭayam ।
pratyekaṃ daśa-saṃkhyākaṃ dvitīye pañcabhis-tathā ॥ 50 ॥

1. प्राणान् — UI.

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विंशत्यलं तृतीयेऽह्नि पञ्चवृद्ध्या दिने दिने ।
कर्त्तव्यः कुम्भको नित्यं बन्धत्रयसमन्वितः ॥ ५१ ॥
viṃśatyalaṃ tṛtīye'hni pañca-vṛddhyā dine dine ।
karttavyaḥ kuṃbhako nityaṃ bandha-traya-samanvitaḥ ॥ 51॥

Tr. On the first day one should practise four varieties of *kumbhakas* each one for ten cycles. On the second day one should increase each variety by five cycles. On the third day one arrives at twenty cycles of each *kumbhaka* and thereafter should (progressively) increase by five (cycles) each day. All *kumbhakas* should be practised along with application of three *bandhas*. 50-51.

योगाभ्यासविघ्नाः, तत्त्यागश्च –
yogābhyāsa-vighnāḥ, tat-tyāgaś-ca—
Obstacles on the path of *yoga* and means to overcome them—
दिवा सुप्तिर्निशायां तु जागरादतिमैथुनात् ।
बहुसंक्रमणं नित्यं रोधान्मूत्रपुरीषयोः ॥ ५२ ॥
divā suptir-niśāyāṃ tu jāgarād-ati-maithunāt ।
bahu-saṃkramaṇaṃ nityaṃ rodhān-mūtra-purīṣayoḥ ॥ 52 ॥
विषमासनदोषाश्च प्रयासप्राणचिन्तनात् ।
शीघ्रमुत्पद्यते रोगः स्तम्भयेद्यदि संयमी ॥ ५३ ॥
viṣamāsana-doṣāś-ca prayāsa-prāṇa-cintanāt ।
śīghram-utpadyate rogaḥ staṃbhayed-yadi saṃyamī ॥ 53 ॥

Tr. Due to sleeping in the day, keeping awake in the night, excessive sexual indulgence, extensive movement, habitual control of urine and faeces, improper practice of *āsanas*, (over) exertion, wrong practice of *prāṇāyāma* and worry cause diseases to a *yogī* if he undertakes practice of *prāṇāyāma*. 52-53.

'योगाभ्यासेन मे रोग उत्पन्न' इति कथ्यते ।
ततोऽभ्यासं त्यजेदेवं प्रथमं विघ्नमुच्यते ॥ ५४ ॥

1. प्तिर्नि — A.

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yogābhyāsena me roga utpanna iti kathyate ।
tato'bhyāsaṃ tyajed-evaṃ prathamaṃ vighnam-ucyate ॥ 54 ॥

Tr. Thus a *yogī* blames --'my disease has occurred due to practice of *yoga*'. So he discontinues practice of *yoga*. This is the first obstacle. 54.

द्वितीयं संशयाख्यं च तृतीयं च प्रमत्तता ।
आलस्याख्यं चतुर्थं च निद्रारूपं तु पञ्चमम् ॥ ५५ ॥
dvitīyaṃ saṃśayākhyaṃ ca tṛtīyaṃ ca pramattatā ।
ālasyākhyaṃ caturthaṃ ca nidrā-rūpaṃ tu pañcamam ॥ 55 ॥
षष्ठं तु विरतिर्भ्रान्तिः सप्तमं परिकीर्त्तितम् ।
विषयं चाष्टमं चैव अनाख्यं नवमं स्मृतम् ॥ ५६ ॥
ṣaṣṭhaṃ tu viratir-bhrāntiḥ saptamaṃ parikīrttitam ।
viṣayaṃ cāṣṭamaṃ caiva anākhyaṃ navamaṃ smṛtam ॥ 56 ॥
अलब्धियोगतत्वस्य दशमं प्रोच्यते बुधैः ।
इत्येतद्विघ्नदशकं विचारेण त्यजेद् बुधः ॥ ५७ ॥
alabdhir-yoga-tatvasya daśamaṃ procyate budhaiḥ ।
ityetad-vighna-daśakaṃ vicāreṇa tyajed budhaḥ ॥ 57 ॥

Tr. Second (obstacle) is skepticism, third is bewilderment (or carelessness), fourth is laziness, fifth is (over) sleep, sixth is disinterestedness, seventh is confusion (or delusion), eighth is material indulgence, ninth is lack of right information, tenth is not to gain ground in *yoga*. These (ten obstacles) are said by the experts. A wise should carefully avoid these ten obstacles. 55-57.

Note. A different set of obstacles on the path of *yoga* is narrated here, while Patañjali in Yogasūtra-I.30 lists a set of nine *antarāyas* which are *vyādhi* (disease), *styāna* (inertia), *pramāda* (carelessness), *ālasya* (laziness), *avirati* (inconsistancy), *bhrānti-darśana* (misunderstanding), *alabdha-bhūmikatva* (absence of gaining ground), *anavastitatva* (instability), which cause *citta-vikṣepa* (mental disturbance). 55-57.

योगाभ्यासेन कुण्डलिनीबोधः —
yogābhyāsena kuṇḍalinī-bodhaḥ—
Awakening of *kuṇḍalinī* through practice of *yoga*—

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प्राणाभ्यासस्ततः कार्यो नित्यं सत्वास्थया धिया ।
सुषुम्ना लीयते चित्तं न च वायुः प्रधावति ॥ ५८ ॥
prāṇābhyāsas-tataḥ kāryo nityaṃ satvāsthayā dhiyā ।
suṣumnā līyate cittaṃ na ca vāyuḥ pradhāvati ॥ 58 ॥

Tr. Thereafter one should undertake regular practice of *prāṇāyāma* with firm resolution and conviction. Thus, *citta* merges in *suṣumnā* and *vāyu* would not go astray. 58.

Vi. एवं सत्वास्थया प्राणायामं कुर्वतः चित्तादिकं न चलति, न च कदापि वायुः प्रधावति (Thus, when *prāṇāyāma* is practised with a balanced mind and firm resolution, *citta* {mind faculty} won't get distracted and *vāyu* won't go astray). 58.

Note. Here *yogābhyāsa* means *prāṇāyāma*. 58.

शुष्के मले तु[1] योगी च स्याद् गतिश्[2]चालिता ततः ॥ ५९ ॥
śuṣke male tu yogī ca syād gatiś-cālitā tataḥ ॥ 59 ॥

Tr. After drying up of morbidities (which obstructs the path of *suṣumnā*), *prāṇa* becomes motionless. This makes one a successful *yogī*. 59.

Vi. केवलकुम्भकतो नाडीगतमले शुष्के सत्यथ सुषुम्नायां प्राणगतिः चालिता स्तम्भिता यदि तदा ततोऽयं योगी स्यादित्यर्थः (Through practice of *kevala-kumbhaka*, morbidities present in *nāḍīs* are dried up which facilitates movement of *prāṇa* in *suṣumnā* and *prāṇa* is stabilised therein which brings success to a *yogī*). 58-59.

Note. Vivaraṇa translates *cālita* as *stambhatā*. It means stability of *prāṇa* in *suṣumnā* wherein it is moved. 59.

अधोगतिमपानं वै ऊर्ध्वगं कुरुते बलात् ।
आकुञ्चनेन तं प्राहुर्मूलबन्धोऽयमुच्यते ॥ ६० ॥
adho-gatim-apānaṃ vai ūrdhvagaṃ kurute balāt ।
ākuñcanena taṃ prāhur-mūla-bandho'yam-ucyate ॥ 60 ॥

1. चा — A1. 2. स्यादगति — K.

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Tr. One forcefully directs *apāna-vāyu* upwards which otherwise has a tendency to move downwards. This is done with contraction (of anal muscles) which is called *mūlabandha*. 60.

अपानश्चोर्ध्वगो भूत्वा वह्निना सह गच्छति ।
प्राणस्थानं ततो वह्निः प्राणापानौ च सत्वरम् ॥
मिलित्वा कुण्डलीं याति प्रसुप्ता कुण्डलाकृतिः ॥ ६१ ॥
apānaś-cordhvago bhūtvā vahninā saha gacchati ।
prāṇa-sthānaṃ tato vahniḥ prāṇāpānau ca satvaram ॥
militvā kuṇḍalīṃ yāti prasuptā kuṇḍalākṛtiḥ ॥ 61 ॥
तेनाग्निना च सन्तप्ता पवनेनैव चालिता ।
प्रसार्य स्वशरीरं तु सुषुम्नावदनान्तरे ॥ ६२ ॥
tenāgninā ca santaptā pavanenaiva cālitā ।
prasārya sva-śarīraṃ tu suṣumnā-vadanāntare ॥ 62 ॥

Tr. *Apāna*, which is moved upwards merges with *vahni* (fire) and reaches the location of *prāṇa*. Then *agni* (fire), *prāṇa* and *apāna* quickly mingle together and enter *kuṇḍalī* which lies asleep in a coiled state.

Being heated up by that fire and fanned by the air (*prāṇa*), it (*kuṇḍalinī*) enters the mouth of *suṣumnā*. 61-62.

Vi. याति यातः । चालिता कुण्डलिनी ॥ ६१-६२ ॥

ग्रन्थित्रयभेदेन कुण्डलिन्याः सहस्रारगमनम्—

granthi-traya-bhedena kuṇḍalinyāḥ sahasrāra-gamanam—

Movement of *kuṇḍalinī* in *sahasrāra* with piercing of three *granthis* (knots)—

ब्रह्मग्रन्थिं ततो भित्वा रजोगुणसमुद्भवम् ।
सुषुम्नावदने शीघ्रं विद्युल्लेखेव संस्फुरेत् ॥ ६३ ॥
brahma-granthiṃ tato bhitvā rajo-guṇa-samudbhavam ।
suṣumnā-vadane śīghraṃ vidyul-lekheva saṃsphuret ॥ 63 ॥

Tr. Thereafter, by piercing *brahma-granthi*, which is also a product of *rajoguṇa*, (*kuṇḍalinī*) which is as shinning as a streak of lightning, enters the mouth of *suṣumnā*. 63.

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विष्णुग्रन्थिं प्रयात्युच्चैः सत्वरं हृदि संस्थिता ।
ऊर्ध्वं गच्छति यच्चास्ते रुद्रग्रन्थिं तदुद्भवम्[1] ॥ ६४ ॥
viṣṇu-granthiṃ prayātyuccaiḥ satvaraṃ hṛdi saṃsthitā ।
ūrdhvaṃ gacchati yac-cāste rudra-granthiṃ tad-udbhavam ॥ 64 ॥

Tr. Then (*kuṇḍalinī*) goes to *viṣṇugranthi* which is located up in chest region. She again moves up to *rudragranthi* and resides there. 64.

Vi. तदुद्भवम् आज्ञाचक्रमूलोद्भवं रुद्रग्रन्थिम् (*Rudragranthi* originates from *ājñācakra*). 64.

भ्रुवोर्मध्यं तु सम्भिद्य याति शीतांशुमण्डलम् ।
अनाहताख्यं यच्चक्रं दलैः षोडशभिर्युतम् ॥ ६५ ॥
bhruvor-madhyaṃ tu saṃbhidya yāti śītāṃśu-maṇḍalam ।
anāhatākhyaṃ yac-cakraṃ dalaiḥ ṣoḍaśabhir-yutam ॥ 65 ॥

Tr. (*Kuṇḍalī*) pierces forehead (*rudragranthi*) and reaches lunar orb wherein *anāhata-cakra* of sixteen petals is situated. 65.

Vi. दलैः षोडशभिर्युतम् — प्रधानदलान्यष्टौ, तथा उपदलानि, आहत्य षोडश (There are sixteen petals eight of which are chief and eight are subordinate). 65.

Note. Piercing of three *granthis* presupposses piercing of six *cakras* also which is mentioned in Haṭhapradīpikā 10ch.-V.50. This is also said by Yogakuṇḍalyupaniṣad-1.82. For details on *granthis* see Appendix p.277. 65.

तत्र शीतांशुसञ्जातं द्रवं शोषयति स्वयम् ।
चलिते प्राणवेगेन रक्तं पित्तं रविर्ग्रहात्[2] ॥ ६६ ॥
tatra śītāṃśu-sañjātaṃ dravaṃ śoṣayati svayam ।
calite prāṇa-vegena raktaṃ pittaṃ ravir-grahāt ॥ 66 ॥

Tr. There (at heart, where lunar orb is situated), *prāṇa* absorbs the flow secreted from moon which is done by force of *prāṇa*. Then the sun absorbs toxicity in bile. 66.

1. वाम् — UI. 2. रविग्र — K,A,A1.

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Vi. यदा प्राणो हृदये शीतांशुजं द्रवं शोषयति, तदा तत्रत्यरक्तादौ प्राणवेगेन चलिते सति, रविः रक्तपित्तादिकं गृहात् ग्रसेत् शोषयेदित्यर्थः (While *prāṇa* absorbs secretion of moon at heart region {place of lunar orb}, then *ravi* {sun} absorbs toxicity present in bile). 66.

Note. In different texts, the word *hṛdaya*, as per context, carries varied meanings such as *nābhi* (navel), heart and cavity in the head. 66.

यातेन्दुचक्रं यत्रास्ते शुद्धश्लेष्मद्रवात्मकम् ।
(तत्र सिक्तं ग्रसत्युष्णं कथं शीतस्वभावकम्) ॥ ६७ ॥
yātendu-cakraṃ yatrāste śuddha-śleṣma-dravātmakam ।
(tatra siktaṃ grasatyuṣṇaṃ kathaṃ śīta-svabhāvakam) ॥ 67 ॥

Tr. (*Kuṇḍalī*) reaches *inducakra* where there is pure phlegmatic fluid. (*Kuṇḍalī*) absorbs this cool fluid by heating it up. 67.

Vi. ततः प्राणे यातेन्दुचक्रमिति ॥ ६७ ॥

तथैव रभसा शुक्लं चन्द्ररूपं हि तप्यते ।
ऊर्ध्वं प्रवहति क्षुब्धा[1] तदैव स्रवतेतराम्[2] ॥ ६८ ॥
tathaiva rabhasā śuklaṃ candra-rūpaṃ hi tapyate ।
ūrdhvaṃ pravahati kṣubdhā tadaiva sravatetarām ॥ 68 ॥
तस्यास्वादवशाच्चित्तं बहिष्ठं विषमेषु यत् ।
तदेव परमं भुक्त्वा स्वस्थस्यात्मरतो युवा ॥ ६९ ॥
tasyāsvāda-vaśāc-cittaṃ bahiṣṭhaṃ viṣameṣu yat ।
tad-eva paramaṃ bhuktvā svasthasyātmarato yuvā ॥ 69 ॥

Tr. In the same discrete manner *śukla* of lunar dominance is also heated up. Agitated *kuṇḍalinī* moves upward which causes flow of nectar. As a result of swallowing this fluid, *citta* (mind) which is engaged in external objects, turns inwardly and remains ever spirited (lit. young). 68-69.

Vi. स्रवतेतरां — अमृतधारेत्यर्थः । अस्या अमृतधारायाः आस्वादवशात् यच्चित्तं विषमेषु विषयेषु उदासीनतया बहिष्ठं बहिर्भूतं भवति, तद्वानात्मरतो मुनिः तदेव परमम् अमृताख्यं हविर्भुक्त्वा स्वस्थः स्यात् स्वस्थस्यात्मरत इत्यत्र विसर्गत[3]काराकाराणां लोपः (Having been engrossed in the taste of ambrosia, *citta* {mind} feels disinterested towards

1. क्षुब्धं - K,A1, क्षुब्ध — A1. 2. भ्रमते — K,A1,A2. 3. तकारलोपः —U1.

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material objects which cause afflictions and distractions. A *muni* thus turns inwardly {remains centred to the Self -*Ātmā*} and enjoys that very ambrosia and remains in the Self). 68-69.

प्राणादिविलयः, विलीनानां बहिःप्रसरश्च –
prāṇādi-vilayaḥ, vilīnānāṃ bahiḥ-prasaraś-ca—
Absorption of *prāṇa* etc. and their external expansion—

प्रकृत्यष्टकरूपं च स्थानं गच्छति कुण्डली ।
क्रोडीकृत्य शिवं याति क्रोडीकृत्य विलीयते ॥ ७० ॥
prakṛtyaṣṭaka-rūpaṃ ca sthānaṃ gacchati kuṇḍalī ।
kroḍī-kṛtya śivaṃ yāti kroḍī-kṛtya vilīyate ॥ 70 ॥

Tr. *Kuṇḍalī* goes back to its original abode (*sahasrāra*) of *prakṛti* which comprises eight components. It retires in *Śiva* (the Absolute) and merges therein. 70.

Vi. ततः किमित्यत आह — प्रकृतीति ।
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
(*Prakṛti* is of eight forms {components}, namely, *bhūmi* {earth}, *āpas* {water}, *anala* {fire}, *vāyu* {air}, *kha* {ether}, *manas* {mind}, *buddhi* {discriminative intelligence} and *ahaṅkāra* {I-ness} –Gītā-VII.4).

इति स्मृतेरनुरोधेन हित्वा स्वात्तप्रकृत्यष्टकरूपम् । सहस्रारस्थानम् । दृङ्मनःप्राणादिकं क्रोडीकृत्य (This has been suggested in scriptures. *Kuṇḍalī* travels back to the abode of *sahasrāra*. It absorbes sight {sense activity}, *manas* and *prāṇa* etc.). 70.

Note. See note on Triśikhi-brāhamṇopaniṣad-(mantra)-63-64.

Haṭha-tatva-kaumudī-LI.47-49 calls *śakti kuṇḍalinī* as *kula* which merges in *sahasrāra*. In other words, four-fold creation merges in *Paramātmā*. The author equates this state with *dharma-megha-samādhi* of Pātañjala Yoga Sūtra.

The word *prakṛti* has been used to mean *sāmyāvasthā* (state of equilibrium) of three *guṇas* as well as the creative Principle.

Satva-rajas-tamasāṃ sāmyāvasthā prakṛtiḥ, prakṛtyavasthāṃ yoginaḥ prāpnuvanti— Haṭha-tatva-kaumudī-25.5.

Prakṛti— Ādi Śaṅkara says that (Bhāṣya on Śvetāśvataropaniṣad-I.43) *īśvarasya māyāśaktiḥ prakṛtiḥ, prakṛti* '*māyā* is the power of *Īśvara*. *Prakṛti*

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is also considered to be illusory in nature'. Vedāntins like Rāmānuja etc. do not think that *prakṛti* is illusory. Status of *prakṛti* in the system of Vedānta is different from that of Sāṃkhya, where it is independent of *puruṣa*— the conscious principle. But both systems consider that *prakṛti* is of three *guṇas*.

24 evolutes comprising *mahat, ahaṅkāra, buddhi, manas,* five senses, five motor organs, five sense objects, five *mahābhūtas* reside in *prakṛti*.

Sāṃkhya thinks that *prakṛti* creates creation, while Vedānta says that *Īśvara* creates through *māyāśakti,* which is called *prakṛti*.

According to Śaiva-siddhānta, from *kalā vidyā* (discriminative wisdom) and *prakṛti* are born. *Vidyā* produces *rāga* (attachment) while *parkṛti* creats *citta* and *buddhi*. From *buddhi ahaṅkāra* is created (Mṛgendra Āgama-II.3-7; VII.11; VIII.1-5; IX.2-4; Pauṣkara Āgama-II.17; III.4; V.9; Śivajñāna-Bodham-II.5; XII.3). In this system *prakṛti* is called as *aśuddha-māyā*.

In Suśruta Śārīra-I.1-2, *puruṣa* principle of Sāṃkhya has been excluded while *bhūta* and *yoni* are substituated by *prakṛti*. This may imply that *yoni* or creative (female) principle is the most significant substratum of Sāṃkhya system according to Suśruta Saṃhitā. 70.

इत्यधोर्ध्वरजःशुक्ले[1] शिवे तदनु मारुतः ।
प्राणापानौ समौ याति सह जातौ[2] तथैव च ॥ ७१ ॥
ityadhordhva-rajaḥ-śukle śive tad-anu mārutaḥ ।
prāṇāpānau samau yāti saha jātau tathaiva ca ॥ 71 ॥

Tr. In this manner, *rajas* and *śukla* located below and above (respectively) are merged in *Śiva* preceded by *prāṇa*. So also *prāṇa* and *apāna* being united are merged (in *Śiva*). 71.

Vi. यदा कुण्डलिनी सर्वं क्रोडीकृत्य सहस्रारे विलीयते, इत्यर्धोर्ध्वरजःशुक्ले शिवे, इत्यत्र कुण्डलिनीविलयादधोर्ध्वक्षणं सौरं प्राकृतं जीवतत्वं, रजश्च चान्द्रम्, ऐश्वरं शुक्लं च रजःशुक्ले, सहस्रारालंकारे स्वातिरिक्तशिवग्रासे शिवे परमात्मनि विलीयेते, तदनु तदुत्तरक्षणं मारुतोऽपि विलीयते (*Kuṇḍalinī* absorbes every constituents of creation and then merges in *sahasrāra* wherein there is {*saguṇa*, qualified} *Śiva* of the nature of *rajas* and *śukla* immediately followed up by mergence of *jīvatatva* born out of *prakṛti* which is solar in nature. *Rajas* is lunar in nature, while *śukla* is born out of *Īśvara*. These two {*rajas* and *śukla*} dissolve in {*nirguṇa*, unqualified} *Śiva*, which is

1. शुक्लं—K,A1,A2. 2. सदा जातौ — all MSS, सह जातौ इति पाठस्तु व्याख्यानुसारी.

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Paramātmā, in *sahasrāra* {where *Śiva* resides} and which is *not* of the form of *rajas* and *śukla.* Successively, *mārut* {*prāṇa*} merges {in *Śiva*}).

सहजप्राणादेः कथं विलय इत्यत्र, यथा अहोरात्रे सहजे सन्ध्ययोः समे भवतः, तथैव सहजातौ सहजौ तुर्यस्वरूपावस्थान-लक्षण-निर्विकल्पकावस्थायां प्राणापानौ समौ ऊर्ध्वाधोगतिविरलौ निर्व्यापारतां याति यातः (How natural forces of *prāṇa* etc. would also be absorbed? Just as natural states of day and night would dissolve in the evening {and morning}, similarly, *prāṇa* and *apāna,* which are naturally born as a pair, would give up their natural course of upward and downward movements in the fourth state of *nirvikalpa*).

अयमेव प्राणादिविलय इत्यर्थः (This is what is meant by dissolution of *prāṇa* etc.). 71.

भूतेऽल्पे च मनोऽल्पे वा वाचके[1] त्वतिवर्धते ।
धावयत्यखिला[2] वाता अग्निमूषाहिरण्यवत् ॥ ७२ ॥
bhūte'lpe ca mano'lpe vā vācake tvati-vardhate ।
dhāvayatyakhilā vātā agni-mūṣā-hiraṇyavat ॥ 72 ॥

Tr. On dissolution of *bhūtas* (dominance of elements), mental fluctuations and thoughts (speech), all *vātas* (*prāṇas*) would permeate (whole body), just as fire would pervade an earthen casket (a crucible with gold put in fire). 72.

Vi. एवं विलीनप्राणमनोवागादिः कथमन्तर्बाह्ये प्रसरतीत्यर्थत्र[3], बाह्ये स्वातिरेकेण घटाद्यल्पं भवतीति भूतमल्पं, तस्मिन् भूते अल्पे च स्मृते प्राणः प्रसरति (How do *prāṇa*, mind and speech etc. which are merged together {in *Śiva*?}, would pervade both internally as well as externally? Outside where there is no self {body}, extension of *ghaṭa* {body} too is diminished. *Bhūta* {element} too is reduced and therefore *prāṇa* pervades).

स्वातिरेकेण अल्पं वा किञ्चिदस्तीति यन्मनुते तन्मनल्पं मनोऽल्पं, तस्मिन् मनोऽल्पे संकल्पिते संकल्पविकल्पात्मकं मनः प्रसरति, स्वातिरेकेण वाचके तु स्मृते तदा वाग्वृत्तिः प्रसरति (In the areas of non-self, mind does not get engaged with its fluctuating thoughts which it is made up of. Speech too becomes less).

एवं प्राणमनोवागादिरुत्पन्नः सन् वर्धते (Thus *prāṇa*, mind, speech etc. are enriched).

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1. च मनल्पत्वे वाच— K,A1,A2, च मनल्पेत्व— U1, चाप्यनल्पत्वे वा वाच— Mu. 2. धावयन्त्य— U. 3. इत्यत्र यत्तथो — U.

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एवं प्राणादिनिष्पत्तौ सत्यां मूषानिषिक्तद्रुतसुवर्णवदापादमस्तकमखिलाः प्राणादिवाता धावयति धावन्ति, आपादमस्तकं व्याप्य वर्त्तन्ते इत्यर्थः (Just as fire fully spreads an earthen cup {a crucible} with gold, similarly, all *prāṇas* permeate the entire body from head to toes). 72.

Note. *Agni-muṣā-hiraṇyavat*— this simile implies an Āyurvedika process of preparing a *bhasma* (ash) of a metal kept in an earthen cup which is put in fire.

The author of Yogakuṇḍalyupaniṣad and its commentator try to explain Haṭha principles in lines of Advaita. However, more clarity and elaboration on this are expected from them.

In absence of any clear evidence, it is difficult to say whether Haṭha tradition principally subscribes to dualistic postulations of creation as delineated in Sāṃkhya philosophy (it is well-known that Pātañjala Yoga follows Sāṃkhya theory of duality). It may be stated that Haṭha Yoga has its own understanding of duality as has been expressed through the terms such as Brahma and Jīva, Ātmā and Paramātmā, Jīva and Śiva etc. Objective of Haṭha practice is to overcome this duality resulting into a state of Advaita (non-duality).

For more on Advaita principles, see Appendix on Brahma p.265, Ajñāna p.261, Vedānta p.309, Advaita p.261. 72.

समाधौ सर्वस्य चिन्मात्रत्वानुभवः —
samādhau sarvasya cinmātratvānubhavaḥ—
Experience of everything as Pure Consciousness during *samādhi*—

आधिभौतिकदेहं तु आधिदैविकविग्रहे ।
देहोऽतिविमलं याति चातिवाहिकतामियात् ॥ ७३ ॥
ādhibhautika-dehaṃ tu ādhidaivika-vigrahe ।
deho'ti-vimalaṃ yāti cātivāhikatām-iyāt ॥ 73 ॥

Tr. *Ādhibhautika* body is embedded in *ādhidaivika* body (Paramātmā). Body becomes very pure and it starts experiencing the state of *Brahma*. 73.

Vi. पुनः समाहितावस्थायां एतत् सर्वं चिन्मात्रपर्यवसन्नं भवतीत्याह — आधिभौतिकेति (Moreover, in the state of *samādhi* {body} gets absorbed in Pure Consciousness {*cin-mātra*}).

स्वाज्ञविकल्पितभौतिकदेहमधिकृत्य भवतीत्याधिभौतिकदेहः, तं तु आधिभौतिकदेहम् आत्मानं प्रत्यञ्चं देवमधिकृत्य भवतीत्याधिदैविकविग्रहः, तस्मिन् आधिदैविकविग्रहे प्रत्यग्भिन्नपरमात्मनि

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तन्मात्रतया प्रविलापयेत् (*Ādhibhautika* body is that which is gross and which is the receptacle of both positive and negative mental constructions springing from the 'Self'. *Ādhidaivika* body is that abode wherein *Ātmā* resides deep inside and wherein one should be completely merged).

ततः पूर्वाधिष्ठितदेहः मलवद्देहादिभावं विहाय विमलब्रह्मभावमेव याति, स्वाज्ञविकल्पितप्रपञ्चाधारतया समन्ताद्वहतीत्यातिवाहिकतां ब्रह्मतामियादित्यर्थः (After considering the former gross body to be infested with vices and/or impurities and therefore discarding it, one should attain *Brahma*-hood which is pure and which pervades all). 73.

Note. For *Brahma* see Appendix p.265. 73.

Samādhi— Maitrī-upaniṣad-VI.18 defines *samādhi* as *prāṇāyāma*. In the Gītā-II.53 it is the unswerving state of *buddhi*— conscience – *samādhau acalā buddhiḥ*. In Pātañjala Yoga Sūtra it is the last of eight components of *yoga*. 73.

जाड्यभावविनिर्मुक्तममलं चिन्मयात्मकम् ।
तस्यातिवाहिकं मुख्यं सर्वेषां तु मदात्मकम् ॥ ७४ ॥
jāḍya-bhāva-vinirmuktam-amalaṃ cinmayātmakam ।
tasyātivāhikaṃ mukhyaṃ sarveṣāṃ tu mad-ātmakam ॥ 74 ॥

Tr. Freedom from inertia reveals Pure Consciousness which alone prevails as Truth (*Brahma*-hood). Then all is perceived as the reflection of Self alone. 74.

Vi. यत् स्वातिरिक्तजडशरीरादिकमनुभूतं तत् सर्वं जाड्यभाव-विनिर्मुक्तममलं चिन्मयात्मकम् (One aught to discard all that is gross such as body etc. which comes under direct perception and should start perceiving Pure Self alone. Thus one attains the state of *cit* {pure Consciousness} free from all blemishes.)

यत् सर्वेषां देहादीनां अधिष्ठेयानां आरोपापवादाधिष्ठानं मदात्मकम्, अस्मत्प्रत्ययालम्बनभूतप्रत्यगभिन्नं ब्रह्म, तस्यातिवाहिकत्वमेव मुख्यं वास्तवमित्यर्थः (*Cit* alone forms the source of all like body etc. which is Brahma non-different from individual Self, which alone prevails as Truth). 74.

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जायाभवविनिर्मुक्तिः कालरूपस्य विभ्रमः ।
इति तं स्वस्वरूपा हि मती[1] रज्जुभुजंगवत् ॥ ७५॥
jāyābhava-vinirmuktiḥ kāla-rūpasya vibhramaḥ ।
iti taṃ sva-svarūpā hi matī rajju-bhujaṅgavat ॥ 75 ॥

Tr. One who is free from *bhava* (cycle) of *jāyā* (birth) is also free from snare of time which causes delusion. Perception of *sva* (Self, the perceiver) and *svarūpa* (the perceived, objective world) is (overlapping) just as confusion created by a rope (perceived at twilight) as a snake. 75.

Vi. यदि ते पराक्सापेक्षप्रत्यगभिन्ने ब्रह्मणि सविशेषधीः जायते, तदा जनित्वा भवतीति तज्जायाभवः सविशेषत्वस्फूर्त्तिः (When one perceives Brahma in everything and when such perception is well established, then alone one enjoys Absolute Bliss).

तदपह्नवसिद्धिः तद्विनिर्मुक्तिः (Such a state overcomes all obstacles and this is considered as Freedom).

एवं सविशेषापह्नवोक्तिरपि कालरूपस्य ब्रह्मणो ज्ञानविभ्रमः, सर्वापह्नवसिद्धब्रह्ममात्रस्य निष्प्रतियोगिकत्वेन स्वातिरिक्तमस्ति नास्तीति विभ्रमापह्नवोक्तिरप्यपह्नवतामर्हतीति भावः (To say that there is absolute Freedom from concealment of wisdom is nothing but to create confusion regarding knowledge of *Brahma* who is of the nature of *kāla* {time, death}. To enter an argument that whether there exists or not a *Brahma* without any counterpart, which is also free from all concealment of wisdom, essentially demonstrates lack of wisdom).

इत्येवं योऽवशिष्यते तं स्वावशेषधिया विदित्वा वेदनसमकालं या हि स्वस्वरूपावस्थितिः तन्मतिरेव मुक्तिः (Thus, it can be concluded that whatever remains {experienced} as ultimate through discriminative intelligence and also establishment in this state at the moment of experience is called as being established in one/s own Self, which is also considered as *mukti* {liberation}). 75.

Note. ***Bhrama***— *vibhrama* or *bhrama* is a Vedāntika term meaning error, misapprehension, delusion or even superimposition (*adhyāsa*). Ādiśaṅkara in his Bhāṣya on *sūtra* of Bādarāyaṇa (I.1.1) defines *bhrama* in these words— *yatra yad-adhyāsas-tad-vivekāgraha-nibandhano bhramaḥ* (error rooted in non-apprehension in the form of superimposition). For example, in absence of clarity of vision (delusion) one sees a conch and takes it to be silver. Or due to bad light, distance etc., one considers a rope as a snake. Similarly, due to *avidyā*, one takes the perceptible world as real which actually it is not.

1. तुस्व —- मति —UI.

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The system of Nyāya accepts two categories of knowledge- valid (*pramā*) and invalid (*apramā*). Invalid knowledge, that is *apramā,* can be equated with *bhrama* (*nyāyamate bhramasya nāmāntraraṃ-apramā*— Śabda-kalpaduma).

Bhrama further can be of two types—one is illusion (*viparyāsa*) and the other is doubt (*saṃśaya*). To take a rope as a snake is illusion, whereas, if one is undecided whether it is a stump or a man (due to bad light or poor vision), it is an example of doubt. 75.

मृषैवोदेति सकलं मृषैव प्रविलीयते ।
रौप्यबुद्धिः शुक्तिकायां स्त्रीपुंसोर्भ्रमतो यथा ॥ ७६ ॥
mṛṣaivodeti sakalaṃ mṛṣaiva pravilīyate ।
raupya-buddhiḥ śuktikāyāṃ strī-puṃsor-bhramato yathā ॥ 76 ॥
पिण्डब्रह्माण्डयोरैक्यं लिंगसूत्रात्मनोरपि ।
स्वापाव्याकृतयोरैक्यं स्वप्रकाशचिदात्मनोः ॥ ७७ ॥
piṇḍa-brahmāṇḍayor-aikyaṃ liṅga-sūtrātmanor-api ।
svāpāvyākṛtayor-aikyaṃ svaprakāśacidātmanoḥ ॥ 77 ॥

Tr. All this comes from *Avidyā* and also gets merged (in *Avidyā*). Just as people confuse a conch shell for silver, (similarly, people consider untrue as true) or even make a distinction between man and woman. Moreover, out of the illumination of Self, which is ever conscious, one comes to realize that both micro (*piṇḍa, liṅgātmā*) and macro (*brahmāṇḍa, sūtrātmā*) are one and the same. 76-77.

Vi. तदतिरेकेण स्वाज्ञदशायां यद्यदनुभूतं रज्जुभुजंगवत्, शुक्तिकायां यथा अनुभूतम् इदं रजतमिति विपरीतभ्रमतः स्त्रीपुंसोः रौप्यबुद्धिवच्च मृषैवोदेति सकलं मृषैव प्रविलीयते (In the state of Self-Realisation one comes to realize that all sensory experiences are false, just as one learns that a conch-shell considered as silver due to ignornace is actually a conch-shell, or a rope confused for a snake {at twilight time} is infact a rope or even false distinction of man and woman. Thus delusion in the form of *mṛṣā* or ignorance that the transitory world is real is overcome).

वस्तुतः स्वाज्ञादिदृष्टिमोहे सत्यसति ब्रह्ममात्रं निष्प्रतियोगिकमवशिष्यत इति फलितोऽर्थः (All this appears as real due to distinction between Self and non-Self. But, in such a state, *Brahma,* which is without a counterpart, alone prevails).

कथं पुनः ब्रह्ममात्रमवशिष्यत इत्युक्तम् (How is it that *Brahma* alone prevails?) व्यष्टिसमष्टिविभागसिद्धविश्वादिजीवत्रयविराडादीश्वरत्रयभेद-सत्त्वादित्याशंक्य, यदि सर्वत्र भेदं मन्यसे तदा व्यष्टि-समष्टि-प्रपञ्च-तदारोपापवादाधार-विश्वादितुरीयान्तस्य विराडादि-तुर्यान्तेनैक्यं विचिन्तयेद् इत्याह — पिण्डेति (It is accepted that there are micro and

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macro {divisions}, three divisions of *viśva* and *jīva* {etc.}, and also three divisions of *virāṭ*, and *Īśvara* {etc.}. If these divisions are recognized, then one should contemplate on {*prapañca*} of micro and macro and their *ādhāra* {receptacle}. *Viśva* {universe} upto the fourth {*turīya*} state of consciousness – all these enjoy unity with *virāṭ* and *turīya*. How is this maintainable?).

ऐक्यं विश्वविराडैक्योपलक्षणार्थम् (This 'unity' is suggested to understand that divisions of *virāṭ*, *viśva* etc. are only for intellectual understanding).

भेदसापेक्षतदैक्यगतसविशेषतापाये ब्रह्म निष्प्रतियोगिक-स्वमात्रमवशिष्यते इत्यर्थः (When {deluding} distinction between {eternal and transitory} which conceals oneness {of creation with its origin as Brahma} is overcome, then *Brahma*, without a second, alone prevails). 76-77.

Note. For the triads of *viśva*, virāṭ etc see Appendix on p.274. 76-77.

समाधियोगः —
samādhi-yogaḥ—
Practice of *samādhi*—

शक्तिः कुण्डलिनी नाम बिसतन्तुनिभा शुभा ।
मूलकन्दं फणाग्रेण दष्ट्वा कमलकन्दवत् ॥
मुखेन पुच्छं संगृह्य ब्रह्मरन्ध्रसमन्विता ॥ ७८ ॥
śaktiḥ kuṇḍalinī nāma bisa-tantu-nibhā śubhā ।
mūlakandaṃ phaṇāgreṇa daṣṭvā kamala-kandavat ॥
mukhena pucchaṃ saṅgṛhya brahma-randhra-samanvitā ॥ 78 ॥

Tr. Auspicious *kuṇḍalinī śakti* is as subtle as a fiber in a lotus stalk. *Mūlakanda* which is just like the bulb of a lotus is bit by the hood of the snake. It catches hold of (*kuṇḍalī*) at its tail with mouth and moves her to *brahmarandhra*, 78.

Vi. इत्थंभूतज्ञानोपायतया समाधियोगमाचष्टे — शक्तिरिति ॥ ७८ ॥

पद्मासनगतः स्वस्थो गुदमाकुञ्च्य साधकः ।
वायुमूर्ध्वगतं कुर्वन् कुम्भकाविष्टमानसः ॥
वाय्वाघातवशादग्निः स्वाधिष्ठानगतो ज्वलन् ॥ ७९ ॥
padmāsana-gataḥ svastho gudam-ākuñcya sādhakaḥ ।
vāyum-ūrdhva-gataṃ kurvan kumbhakāviṣṭa-mānasaḥ ॥
vāyvāghāta-vaśād-agniḥ svādhiṣṭhāna-gato jvalan ॥ 79 ॥

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Tr. A *sādhaka* adopting *padmāsana* while maintaining poised state, contracts anal muscles (applies *mūlabandha*). He raises *prāṇa* up and practises *kuṃbhaka* attentively. Being fanned by *prāṇa* (*vāyu*) fire gets enhanced and moves in *svādhiṣṭhāna*. 79.

ज्वलनाघातपवनाघातोरु'न्निद्रितोऽहिराट् ।
ब्रह्मग्रन्थिं ततो भित्वा विष्णुग्रन्थिं भिनत्यतः ॥ ८० ॥
jvalanāghāta-pavanāghātor-unnidrito'hirāṭ ।
brahma-granthiṃ tato bhitvā viṣṇu-granthiṃ bhinatyataḥ ॥ 80 ॥

Tr. Having been 'struck' by fire and *prāṇa*, the great serpent (*kuṇḍalī*) is awakened and pierces through *brahma-granthi* and followed by *viṣṇu-granthi* too, — 80.

Vi. घातेनेत्यत्र घातोरिति छान्दसः ॥ ८० ॥

रुद्रग्रन्थिं च भित्वैव कमलानि भिनत्ति षट् ।
सहसकमले शक्तिः शिवेन सह मोदते ॥ ८१ ॥
rudra-granthiṃ ca bhitvaiva kamalāni bhinatti ṣaṭ ।
sahasra-kamale śaktiḥ śivena saha modate ॥ 81 ॥

Tr. Thereafter piercing *rudragranthi,* it penetrates through six *kamalas* (lotuses). Thereafter *śakti* rejoices mergence in *Śiva* at lotus of thousand petals. 81.

Vi. षट्चक्रालंकारग्रन्थित्रयभेदनानन्तरम् इयं कुण्डलिनीशक्तिः शिवेन सह सहस्रारे मोदते (After piercing the triad of *granthis* {knots} adorned with six *cakras*, *kuṇḍalinī śakti* rejoices {merges} with *Śiva* in *sahasrāra*). 81.

सैवावस्था परा ज्ञेया सैव निवृत्तिकारणा ॥ ८२ ॥
saivāvasthā parā jñeyā saiva nivṛtti-kāraṇā ॥ 82 ॥

Tr. This is the Ultimate (transcendental) state which leads to *nivṛtti* (emancipation). 82.

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Vi. स्वाधिकल्पितभेदप्रपञ्चं ग्रसित्वा निर्विशेषब्रह्मविद्यारूपमासाद्य स्वयमपि निष्प्रतियोगिकब्रह्ममात्रपर्यवसन्नेति यावस्थोक्ता सैवावस्था परा विदेहमुक्तिरिति ज्ञेया (The state of *parā videhamukti* is that very state wherein one gets merged completely in *Brahma* alone who is incomparable. Such a state is accomplished by transcending all that is 'duality' created by one's own self {mind}).

सैव निर्वृतिकारणा, तस्याः परमानन्दाविर्भावहेतुत्वात् (This is the source of *nirvṛti* since it offers the experience of *paramānanda*).

इतिशब्दो हठयोगसमाप्त्यर्थः, अध्यायपरिसमाप्त्यर्थश्च (*Iti* is to indicate the end of the topic on *haṭhayoga* as well as the end of chapter). 82.

Note. For *kuṇḍalinī* see Appendix p.284. 82.

Nirvṛtti* or *Nivṛtti — *ātmā kevalo nirvṛttaḥ, suchī bhavati*—(*Ātmā* remains always in pure state of freedom -- Śāṅkara-bhāṣya on Bādarāyaṇa-sūtra-II.3.40. In the state of *nirvṛtti*, mind does not make any effort at all—*mānasa-prayatna-rāhityaṃ nirvṛtatvam*— Ānandagiri on Brahma-sūtra—II.3.4. 82.

इति प्रथमोऽध्यायः
Here ends the first chapter

***

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द्वितीयोऽध्यायः
Second Chapter

खेचरीविद्या –
khecarī-vidyā—
Description of *khecarī*—

अथाहं संप्रवक्ष्यामि विद्यां खेचरिसंज्ञिकाम् ।
यथा विज्ञान[1]वानस्य लोकेऽस्मिन्नजरामरः ॥ १ ॥
athāhaṃ saṃpravakṣyāmi vidyāṃ khecari-saṅjñikām ।
yathā vijñānavān-asya loke'smin-najarāmaraḥ ॥ 1 ॥

Tr. Herein I disseminate the knowledge of *khecarī*, which makes one free from old age and offers immortality. 1.

Vi. ज्ञानसहितहठयोगसर्वस्वं प्रतिपाद्य सप्रपञ्चं लम्बिकायोगमाचष्टे— अथेति । यथा यथावत् (*Lambikā-yoga* is being narrated in detail followed by description of theoretical exposition of *haṭhayoga*). 1.

Note. *Khecarī* also is known here as *lambikā-yoga* which is considered among 10 *mudrās* in Haṭhapradīpikā 10 ch.-V.11. Haṭhapradīpikā (Kaivalyadhāma)-V.78 awards high value to the practice of *khecarī*. It is not enough to insert the tip of tongue in the cavity in the head. One should, at the same time, inhale and drive *prāṇa* therein too (Haṭhapradīpikā 10 ch.-VII.47). 1.

मृत्युव्याधिजराग्रस्तो दृष्ट्वा विद्यामिमां मुने ।
बुद्धिं दृढतरां कृत्वा खेचरीं तु समभ्यसेत् ॥ २ ॥
mṛtyu-vyādhi-jarā-grasto dṛṣṭvā vidyām-imāṃ mune ।
buddhiṃ dṛḍhatarāṃ kṛtvā khecarīṃ tu samabhyaset ॥ 2 ॥

Tr. O *Muni*! Noticing (the world) suffering from death, diseases and old age, one should undertake the practice of *khecarī* with firm resolution after gaining this wisdom . 2.

जरामृत्युगदघ्नो[2] यः खेचरीं वेत्ति भूतले ।
ग्रन्थतश्चार्थतश्चैव तदभ्यासप्रयोगतः ॥ ३ ॥

1. विज्ञात — A1. 2. गदाघ्नो — U,U1.

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jarā-mṛtyu-gadaghno yaḥ khecarīṃ vetti bhūtale ।
granthataś-cārthataś-caiva tad-abhyāsa-prayogataḥ ॥ 3 ॥

Tr. One who has acquired complete wisdom, both theoretical and practical of *khecarī,* practice of which relieves one of old age, death (premature) and physical ailments,— 3.

तं मुने सर्वभावेन गुरुं मत्वा समाश्रयेत् ।
दुर्लभा खेचरी विद्या तदभ्यासोऽपि दुर्लभः ॥ ४ ॥
taṃ mune sarvabhāvena guruṃ matvā samāśrayet ।
durlabhā khecarī vidyā tad-abhyāso'pi durlabhaḥ ॥ 4 ॥

Tr. O *Muni*! (such a teacher) should be considered as *guru* in all respect and should be approached (for this knowledge) since wisdom of *khecarī* is rare and its practical (knowledge) too is scarce. 4.

अभ्यासं मेलनं चैव युगपन्नैव सिद्ध्यति ।
अभ्यासमात्रनिरता न विन्दन्ते ह मेलनम् ॥ ५ ॥
abhyāsaṃ melanaṃ caiva yugapan-naiva siddhyati ।
abhyāsamātra-niratā na vindante ha melanam ॥ 5 ॥

Tr. Both practice (of *khecarī*) and *melana* (*mantra*) cannot be simultaneously undertaken. One who is engaged solely in practice cannot undertake *melana*. 5.

अभ्यासं लभते ब्रह्मन् जन्मजन्मान्तरे क्वचित् ।
मेलनं जन्मनां तत्तु शतान्तेऽपि न लभ्यते ॥ ६ ॥
abhyāsaṃ labhate brahman janma-janmāntare kva-cit ।
melanaṃ janmanāṃ tat-tu śatānte'pi na labhyate ॥ 6 ॥

Tr. O *Brahman*! One might get success in getting initiated in the practice (of *khecarī*) in a few lives, while getting hold of the technique of *melana* may take hundred lives. 6.

अभ्यासं बहुजन्मान्ते कृत्वा तद्भावसाधितम् ।
मेलनं लभते कश्चिद्योगी जन्मान्तरे क्वचित् ॥ ७ ॥

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abhyāsaṃ bahu-janmānte kṛtvā tad-bhāva-sādhitam ।
melanaṃ labhate kaś-cid-yogī janmāntare kvacit ॥ 7 ॥

Tr. Devoutedly undertaking practice (of *khecarī*) for several lives one may acquire the wisdom of *melana*. 7.

यदा तु मेलनं योगी लभते गुरुवक्त्रतः ।
तदा तत् सिद्धिमाप्नोति यदुक्ता[1] शास्त्रसन्ततौ ॥ ८ ॥
yadā tu melanaṃ yogī labhate guru-vaktrataḥ ।
tadā tat siddhim-āpnoti yad-uktā śāstra-santatau ॥ 8 ॥

Tr. When one receives the wisdom of *melana*, which has been eulogised in all the scriptures, first hand from a *guru*, then alone one meets up with success. 8.

ग्रन्थतश्चार्थतश्चैव मेलनं लभते यदा ।
तदा शिवत्वमाप्नोति निर्मुक्तः सर्वसंसृतेः ॥ ९ ॥
granthataś-cārthataś-caiva melanaṃ labhate yadā ।
tadā śivatvam-āpnoti nirmuktaḥ sarva-saṃsṛteḥ ॥ 9 ॥

Tr. Once one receives both theoretical and practical wisdom of *melana* then alone one acquires *Śiva*-hood having been free from all worldly attachments. 9.

शास्त्रं विनापि संबोद्धुं गुरवोऽपि न शक्नुयुः ।
तस्मात् सुदुर्लभतरं लभ्यं[2] शास्त्रमिदं मुने ॥ १० ॥
śāstraṃ vināpi saṃboddhuṃ guravo'pi na śaknuyuḥ ।
tasmāt sudurlabhataraṃ labhyaṃ śāstram-idaṃ mune ॥ 10 ॥

Tr. Even *gurus* would not be able to elaborate (impact) this knowledge without (learning theoretically) the technique (of *melana*). O *Muni*! Therefore, this knowledge is scarce. 10.

1. यदुक्तं — U,U1. 2. लभ्य — U,U1.

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यावन्न लभ्यते शास्त्रं तावद्गां पर्यटेद्यतिः ।
यदा संलभ्यते शास्त्रं तदा सिद्धिः करे स्थिता ॥ ११ ॥
yāvan-na labhyate śāstraṃ tāvad-gāṃ paryaṭed-yatiḥ ।
yadā saṃlabhyate śāstraṃ tadā siddhiḥ kare sthitā ॥ 11 ॥

Tr. Until and unless a *yogī* acquires this knowledge (technique), he would wander in this world (aimlessly). As and when this knowledge is acquired, success is just around. 11.

न शास्त्रेण विना सिद्धिर्दृष्टा चैव जगत्त्रये ।
तस्मान्मेलनदातारं शास्त्रदातारमच्युतम् ॥ १२ ॥
na śāstreṇa vinā siddhir-dṛṣṭā caiva jagat-traye ।
tasmān-melana-dātāraṃ śāstra-dātāram-acyutam ॥ 12 ॥

Tr. In three worlds success without knowledge of the technique (of *melana*) is not possible. That is why one who disseminates practical wisdom of *melana* is respected as *Acyuta* (*Kṛṣṇa*). 12.

तदभ्यासप्रदातारं शिवं मत्वा समाश्रयेत् ।
लब्ध्वा शास्त्रमिदं मह्य[1]मन्येषां न प्रकाशयेत् ॥
तस्मात् सर्वप्रयत्नेन गोपनीयं विजानता ॥ १३ ॥
tad-abhyāsa-pradātāraṃ śivaṃ matvā samāśrayet ।
labdhvā śāstram-idaṃ mahyam-anyeṣāṃ na prakāśayet
tasmāt sarva-prayatnena gopanīyaṃ vijānatā ॥ 13 ॥

Tr. — One should approach such a teacher of *melana* practice considering him as *Śiva*. After acquiring this secret technique, one should not divulge it to anyone else. Therefore, this knowledge should be closely guarded. 13.

Vi. मत्यं मत्तः ॥ १३ ॥

यत्रास्ते च गुरुर्ब्रह्मन् दिव्ययोगप्रदायकः ।
तत्र गत्वा च तेनोक्त[2]विद्यां संगृह्य खेचरीम् ॥ १४ ॥

1. गुह्य — A2. 2. तेनोक्तं – K,A1,A2,U1.

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yatrāste ca gurur-brahman divya-yoga-pradāyakaḥ ।
tatra gatvā ca tenokta-vidyāṃ saṅgṛhya khecarīm ॥ 14 ॥

Tr. O *Brahman*! One should approach a *guru* and receive this divine wisdom of *khecarī* from him. 14.

तेनोक्तः[1] सम्यगभ्यासं कुर्यादादावतन्द्रितः ।
अनया विद्यया योगी खेचरीसिद्धिभाग्भवेत् ॥ १५ ॥
tenoktaḥ samyag-abhyāsaṃ kuryād-ādāvatandritaḥ ।
anayā vidyayā yogī khecarī-siddhi-bhāg-bhavet ॥ 15 ॥

Tr. Strictly following the guidelines as imparted by him, one should undertake the practice diligently. Thus, a *yogī* gains success in *khecarī*. 15.

Note. Bālakṛṣṇa, the commentator of Haṭhapradīpikā 10 ch.-VII.34, opines that *khecarī* is perfected only when all the *bhūtas* and senses are merged in the Absolute. 15.

खेचर्या खेचरीं युञ्जन् खेचरीबीजपूरया ।
खेचराधिपतिर्भूत्वा खेचरेषु सदा वसेत् ॥ १६ ॥
khecaryā khecarīṃ yuñjan khecarī-bīja-pūrayā ।
khecarādhipatir-bhūtvā khecareṣu sadā vaset ॥ 16 ॥

Tr. Through *khecarī* one gets attached to *khecarī* by *bīja* of *khecarī*. And thus one masters *khecarī* and moves always in *kha* (space). 16.

Vi. हीमित्यादिखेचरीबीजपूरया (*Bīja* of *Khecarī* are *hrīṃ* etc.).
अन्तर्लक्ष्यविलीनचित्तपवनो योगी सदा वर्त्तते
दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ॥
मुद्रेयं खलु खेचरी भवति सा लक्ष्यैकताना शिवा
शून्याशून्यविवर्जितं स्फुरति सा तत्वं पदं वैष्णवि ॥
(O *Vaiṣṇavī*! When a *yogī* is in a state where both *citta* and *prāṇa* are merged in the internal object of concentration and the gaze directed outwards but it is kept steady, seeing yet not seeing, that indeed is *Khecarī mudrā*, which is *śivā* (consort of Śiva) itself which can be attained through unbriddled

1. तेनोक्त – A1.

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onepointedness, transcending both *śūnya* and *aśūnya* --Haṭhapradīpikā 10 ch. VII.37).

इति श्रुतिसिद्धखेचरीमुद्रया खेचरीयोगं युञ्जन् यः कालं नयति, स योगी देहान्ते खेचराधिपतिः सूर्यो भूत्वा खेचरेषु खेचरणीयलोकेषु सदा वसेत् (A *yogī* who practises *khecarī* as prescribed in the scriptures, at the end of life becomes master of this science and becoming like the sun, resides in space for ever). 16.

खेचरीमन्त्रराजोद्धारः —

khecarī-mantra-rājoddhāraḥ—

Retrieving the great *khecarī-mantra*—

खेचरावसथं वह्निमम्बुमण्डलभूषितम् ।
आख्यातं खेचरीबीजं तेन योगः प्रसिद्ध्यति ॥ १७ ॥

khecarāvasathaṃ vahnim-ambu-maṇḍala-bhūṣitam ।
ākhyātaṃ khecarī-bījaṃ tena yogaḥ prasiddhyati ॥ 17 ॥

Tr. *Khecara* is '*h*', *āvasatha* is '*ī*', vahni is '*r*', *aṃbumaṇḍala* is *bindu* (*anusvāra*—nasalized '*m*'). Thus makes '*hrīṃ*' which is *khecarī-mantra*. It brings success in *yoga*. 17.

Vi. मेलनमन्त्रराजमुद्धरति – खेचरेति (The great *melanamantra* is being narrated).

खवाचकतया चरतीति खेचरः हकारः, आवसथमिति धारणाशक्तिरीकारः, रेति वह्निः, अम्बुमण्डलमिति बिन्दुः । एतत् सर्वं मिलित्वा भूषितं हीमिति (*Hrīṃ* is the *bīja* of *khecarī*. '*h*' means that which resides in the space {*khecara*}, '*ī*'-*kāra* {Sanskṛta vowel '*ī*'} means residence {*āvasatha*}, '*r*' represents *vahni* {fire}, while '*ṃ*' {nasalized half syllable} stands for *ambumaṇḍala*).

खेचरीबीजमाख्यातम् (Thus '*hrīṃ*' is obtained, which is *bīja* of *khecarī*).

तेनैव लम्बिकायोगः प्रसिध्यति (This brings accomplishment in *lambikāyoga*).

शिष्टबीजषट्कमप्याम्बुमण्डलभूषितमिति ज्ञेयम् (Remaining six *bījas* {*bhaṃ, saṃ, maṃ, paṃ, saṃ* and *kṣaṃ*} too are adorned with *ambumaṇḍala* {nasalized '*m*'}). 17.

सोमांशनवकं वर्णं प्रतिलोमेन चोद्धरेत् ।
तस्मात् त्र्यंशक[1]माख्यातमक्षरं चन्द्ररूपकम् ॥ १८ ॥

somāṃśa-navakaṃ varṇaṃ pratilomena coddharet ।
tasmāt tryaṃśakam-ākhyātam-akṣaraṃ candra-rūpakam ॥ 18 ॥

1. त्र्यम्बक – K. 2. तदा – K,A1,A2,U1.

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तस्मादप्यष्टमं वर्णं विलोमेनापरं मुने ।
तथा[2] तत्परमं विद्धि तदादिरपि पञ्चमा ॥
इन्दोश्च बहुभिन्नं च कूटोऽयं परिकीर्त्तितः ॥ १९ ॥
tasmād-apyaṣṭamaṃ varṇaṃ vilomenāparaṃ mune ।
tathā tat-paramaṃ viddhi tad-ādir-api pañcamā ॥
indoś-ca bahu-bhinnaṃ ca kūṭo'yaṃ parikīrtitaḥ ॥ 19 ॥

Tr. Select the ninth letter in reverse from *somāṃśa* ('*s*'), which is '*bh*'. From '*bh*' take the third letter which is '*s*' of the nature of moon.

O *Muni*! From that ('*s*') too, select eighth letter in reverse order which is '*m*'. Consider this to be *parama* (of great importance), prior to which mark the fifth letter which is '*p*'.

Again take *bīja* of moon which is '*s*'. And at last take the compound letter '*kṣa*'. 18-19.

Vi. सोमांशः सकारः चन्द्रबीजं, तत्प्रतिलोमेन तन्नवकं वर्णमुद्धरेद् भमिति (*Somāṃśa* is *'sa'-kāra* which is the *bīja* of *candra* and the ninth letter in reverse is *'bham'*).

तस्मात् भकारादनुलोमेन त्र्यंशकं चन्द्रबीजमाख्यातम् समिति । तस्मात् सकारात् विलोमेन अपरमष्टमं वर्णमुद्धरेत् ममिति[1] (From this *bhaṃ* in inverse order the third letter is *'sa'* from which the eighth letter in reverse is *mam*).

तथा मकारात् विलोमेन अपरं पञ्चमवर्णं पमिति[2] विद्धि (From *'maṃ'* the fifth letter in reverse is *'paṃ'*).

पुनरिन्दोश्च बीजं समित्युद्धरेत् । बहुभिः ककारषकारबिन्दुभिः युक्तोऽयं कूटः क्षमिति (Again take *bīja* of *candra* {moon} which is *'saṃ'*. When decoded, we get *'kṣa'* which is comprised of *'k'*, *'ṣ'* and *'ṃ'*).

आहृत्य बीजानि सप्त— हीं, भं, सं, मं, पं, सं, क्षं इति (Thus we get seven *bījas* which are *hrīṃ, bhaṃ, saṃ, maṃ, paṃ, saṃ* and *kṣam*). 18-19.

Note. Manuscript of Khecarīmudrāpaṭala-31-33 (No. 6-4/398, Prajna Pathshala, Wai) reads the following verses giving the set of *bīja-mantra* in a coded language with some variation—

सोमेशान्नवमं वर्णं प्रतिलोमेन चोद्धरेत् ॥
तस्मात्त्रिंशाक्षरं शास्त्रमक्षरं चन्द्ररूपकम् ।
तस्मादथाष्टमं वर्णं विलोमेनापरं प्रिये ॥

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1. ष – U1. 2. थ – U1.

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तस्मात्पञ्चममित्युक्तं तदादिरपि पञ्चमः ।
इन्द्रोऽपि बिन्दुसम्भिन्नः कूटोऽयं परिकीर्त्तितः ॥

According to this reading, when decoded, the *khecarī-bīja mantras* are – *hrīṃ, gaṃ, maṃ, naṃ, saṃ, phaṃ, laṃ.*

Also see Haṭhatatvakaumudī—18.4-5.

Melanamantra for accomplishment in *khecarī* has been provided in the beginning of 3rd Chapter of this text. 18-19.

मन्त्रजपात् खेचरीसिद्धिः —

mantra-japāt khecarī-siddhiḥ—

Success in *khecarī* by repetition of (*khecarī*) *mantra*—

गुरूपदेशलभ्यं च सर्वयोगप्रसिद्धिदम् ।
यत्तस्य देहजा माया निरुद्धकरणाश्रया ॥ २० ॥

gurūpadeśa-labhyaṃ ca sarva-yoga-prasiddhidam ।
yat-tasya dehajā māyā niruddha-karaṇāśrayā ॥ 20 ॥

Tr. *Mantra,* which is wellknown in all *yoga* literature, should be received from *guru.* This is *māyā* (illusion) produced from his (*guru*'s) body which depends (can be mastered over) on control of senses. 20.

Note. Second line of this verse as available in HTK-18.6 reads like this –

'Yattasya devatā māyā virūpakaraṇāśrayā' — which may be translated as 'by the grace of deity (being worshipped), one will not face distraction of senses'.

Khecarī-mudrā-paṭala (No.6-4/398, Prajna Pathashala, Wai) reads the same half-verse differently as follows—

'na spṛśed-devajā māyā virūpakaraṇāśrayā'— 'illusion created by gods, cannot distract senses'. 20.

स्वप्नेऽपि न लभेत् तस्य नित्यं द्वादशजप्यतः ।
य इमां पञ्च लक्षाणि जपेदपि सुयन्त्रितः ॥
तस्य श्रीखेचरीसिद्धिः स्वयमेव प्रवर्त्तते ॥ 21 ॥

svapne'pi na labhet tasya nityaṃ dvādaśa-japyataḥ ।
ya imāṃ pañca lakṣāṇi japed-api suyantritaḥ ॥
tasya śṛī-khecarī-siddhiḥ svayam-eva pravartate ॥ 21 ॥

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Tr. This cannot be received in dream even if one repeats this *mantra* for 12 (thousand) times each day. One who systematically repeats this *mantra* for five lakhs, to him success in *khecarī* occurs on its own. 21.

Vi. नित्यं द्वादशवारं यो जपति स मायातीतो भवतीत्यर्थः (One who regularly repeats this for twelve times transcends *māyā* {illusory nature of creation}). 21.

नश्यन्ति सर्वविघ्नानि प्रसीदन्ति च देवताः ।
वलीपलितनाशश्च भविष्यति न संशयः ॥ २२ ॥
naśyanti sarva-vighnāni prasīdanti ca devatāḥ ।
valī-palita-nāśaś-ca bhaviṣyati na saṃśayaḥ ॥ 22 ॥

Tr. All obstacles are removed. All deities favour him. Moreover, even he undoubtedly gets rid of wrinkles and grey hair. 22.

एवं लब्ध्वा महाविद्यामभ्यासं कारयेत् ततः ।
अन्यथा क्लिश्यते ब्रह्मन्[1] सिद्धिः खेचरीपथे ॥ २३ ॥
evaṃ labdhvā mahāvidyām-abhyāsaṃ kārayet tataḥ ।
anyathā kliśyate brahman-na siddhiḥ khecarī-pathe ॥ 23 ॥

Tr. O *Brahman*! Thus receiving this *mahāvidyā*, one should get engaged in practice. Otherwise one may suffer and will not meet with success in the practice of *khecarī*. 23.

यदभ्यासविधौ विद्यां न लभेद्यः सुधामयीम् ।
ततः संमेलकादौ च लब्ध्वा विद्यां सदा जपेत् ॥
नान्यथा रहितो ब्रह्मन्न किञ्चित् सिद्धिभाग् भवेत् ॥२४॥
yad-abhyāsa-vidhau vidyāṃ na labhed-yaḥ sudhāmayīm ।
tataḥ saṃmelakādau ca labdhvā vidyāṃ sadā japet ॥
nānyathā rahito brahman-na kiñcit siddhi-bhāg bhavet ॥ 24 ॥

Tr. One who does not receive the wisdom leading to immortality (ambrosia) for practice, should at least secure *vidyā* of *melana(mantra)* and always repeat it. O *Brahman*! Otherwise no success is possible. 24.

1. ब्रह्म न – K.

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यदिदं[1] लभ्यते शास्त्रं तदा विद्यां समाश्रयेत् ।
ततस्तदोदितां सिद्धिमाशु तां लभते मुनिः ॥ २५ ॥
yad-idaṃ labhyate śāstraṃ tadā vidyāṃ samāśrayet ।
tatas-tadoditāṃ siddhim-āśu tāṃ labhate muniḥ ॥ 25 ॥

Tr. On receiving this *śāstra* (wisdom i.e. technique), one should devout to *(khecarī)vidyā*. Then the *muni* soon gains success as stated. 25.

खेचर्यभ्यासक्रमः—
khecaryabhyāsa-kramaḥ—
Sequence in practice of *khecarī*—
तालुमूलं समुत्कृष्य सप्तवासरमात्मवित् ।
स्वगुरूक्तप्रकारेण मलं सर्वं विशोधयेत् ॥ २६ ॥
tālu-mūlaṃ samutkṛṣya sapta-vāsaram-ātma-vit ।
sva-gurūkta-prakāreṇa malaṃ sarvaṃ viśodhayet ॥ 26 ॥

Tr. A wise should pull the tongue from the root of palate for seven days under the guidance of *guru*. Thus one overcomes all morbidities. 26.

Vi. अभ्यासक्रममाह —ताल्विति ॥ २६ ॥

स्नुहिपत्रनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् ।
समादाय ततस्तेन लोममात्रं समुच्छिनेत् ॥ २७ ॥
snuhi-patra-nibhaṃ śastraṃ sutīkṣṇaṃ snigdha-nirmalam ।
samādāya tatas-tena loma-mātraṃ samucchinet ॥ 27 ॥

Tr. Take a clean and smooth tool as sharp as leaf of milk-hedge and cut (the frenum) to hair's breadth. 27.

Note. The word *śastra* mentioned here does not refer to weapon alone. This word is used also for all ingredients like herbal powders etc. used during the process of *khecarī*. MS. of Kapāla-kuraṇṭaka-haṭhābhyāsa-paddhati refers to various *śastras* with the names given to them according to the ingredients used. For example, black pepper is *sūryaśastra*, rock-salt (*saindhava*) is *candra-śastra*, chebulic myrobalan (*harītakī*) is *dhanvantarī śastra*, spear-headed shape

1. यदि तं – A1.

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of the weapon is *indra-śastra*, cardamom (*elā*) is *brahma-śastra*, scissors are *caurāsī-śastra*, weapon prepared with sulpher (*gandhaka*) or orpiment (*haritāla*) or vermilion (*hiṅgula*) is *bhavānī-śastra*, extract of white leadwort (*citraka-arka*) is *agni-śastra*. 27.

हित्वा सैन्धवपथ्याभ्यां चूर्णिताभ्यां प्रघर्षयेत् ।
पुनः सप्तदिने प्राप्ते रोममात्रं समुच्छिनेत् ॥ २८ ॥
hitvā saindhava-pathyābhyāṃ cūrṇitābhyāṃ pragharṣayet ।
punaḥ saptadine prāpte romamātraṃ samucchinet ॥ 28 ॥

Tr. One should rub (frenum) with powder of rock-salt and chebulic myrobalan (*pathyā— harītakī*). After seven days again one should cut (frenum) to hair's breadth. 28.

Vi. कार्यान्तरं हित्वेति । हरीतकी पथ्याशब्दार्थः (Giving up all other priorities. *Pathyā* means *harītakī*). 28.

एवं क्रमेण षण्मासं नित्योद्युक्तः समाचरेत् ।
षण्मासाद्रसनामूलं सिराबन्धं प्रणश्यति ॥ २९ ॥
evaṃ krameṇa ṣaṇmāsaṃ nityodyuktaḥ samācaret ।
ṣaṇmāsād-rasanā-mūlaṃ sirā-bandhaṃ praṇaśyati ॥ 29 ॥

Tr. One should thus practise enthusiastically on a regular basis for six months. In six month's time, frenum at the root of tongue gets completely severed. 29.

अथ वागीश्वरीधामशिरो वस्त्रेण वेष्टयेत् ।
शनैरुत्कर्षयेद्योगी कालवेलाविधानवित् ॥ ३० ॥
atha vāgīśvarī-dhāma-śiro vasterṇa veṣṭayet ।
śanair-utkarṣayed-yogī kāla-velā-vidhāna-vit ॥ 30 ॥

Tr. One should cover the tip of tongue with a cloth. One should pull the tongue up under the guidance of *guru* after knowing (auspicious) time and technique very well. 30.

Vi. वागीश्वरीधामशिरः जिह्वाग्रम् (*Vagīśvarī-dhāma-śiraḥ* denotes tip of the tongue). 30.

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पुनः षण्मासमात्रेण नित्यं संघर्षणान्मुने ।
भ्रूमध्यावधि चाप्येति तिर्यक्कर्णबिलावधि ॥ ३१ ॥
punaḥ ṣaṇmāsa-mātreṇa nityaṃ saṃgharṣanān-muneḥ ।
bhrū-madhyāvadhi cāpyeti tiryak-karṇa-bilāvadhi ॥ 31 ॥

Tr. O *muni*! For a period of six months, one should daily practise pulling of tongue (so that it touches) the middle of eyebrows and obliquely upto the crevice of ears. 31.

अधश्च चुबुकं मूलं प्रयाति क्रमचारिता[1] ।
पुनः संवत्सराणां तु तृतीयादेव लीलया ॥ ३२ ॥
adhaś-ca cubukaṃ mūlaṃ prayāti krama-cāritā ।
punaḥ saṃvatsarāṇāṃ tu tṛtīyād-eva līlayā ॥ 32 ॥
केशान्तमूर्ध्वं क्रमति तिर्यक्शाखावधिर्मुनेः ।
अधस्तात् कण्ठकूपान्तं पुनर्वर्षत्रयेण तु ॥ ३३ ॥
keśāntam-ūrdhvaṃ kramati tiryak-śākhāvadhir-muneḥ ।
adhastāt kaṇṭha-kūpāntaṃ punar-varṣa-trayeṇa tu ॥ 33 ॥

Tr. A consistent practice will enable the tongue to touch below the chin. Again after practice for three years, one can easily take the tongue upto the root of the tuft, crest of the head and also at the root of throat in an oblique fashion. 32-33.

Vi. तिर्यक्शाखावधिः शिखामूलमित्यर्थः (*Tiryak-śākhā* stands for root of *śikhā* {tuft of hair}). 32-33.

ब्रह्मरन्ध्रं समावृत्य तिष्ठेदेव न संशयः ।
तिर्यक् चूलितलं याति अधः कण्ठबिलावधिः ॥
शनैः शनैर्मस्तकाच्च महावज्रकवाटभित् ॥३४ ॥
brahma-randhraṃ samāvṛtya tiṣṭhed-eva na saṃśayaḥ ।
tiryak cūlitalaṃ yāti adhaḥ kaṇṭha-bilāvadhiḥ ॥
śanaiḥ śanair-mastakāc-ca mahā-vajra-kavāṭa-bhit ॥ 34 ॥

1. चारिताम् – K, चारितः —A1,A2.

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Tr. Gradually the tongue goes upto the top of head where it can open the tough door known as *mahāvajra*. Thereafter, it undoubtedly reaches *brahmarandhra*. Obliquely, it can reach upto *cūlitala* (top of head) and also *kaṇṭhabila* (cavity in throat) which is situated below. 34.

पूर्वं बीजयुता विद्या ह्याख्याता याति दुर्लभाम् ।
तस्याः षडंगं कुर्वीत तया षट्स्वरभिन्नया ॥
कुर्यादेवं करन्यासं सर्वसिद्ध्यादिहेतवे ॥ ३५ ॥

pūrvaṃ bīja-yutā vidyā hyākhyātā yāti durlabhām ।
tasyāḥ ṣaḍ-aṅgaṃ kurvīta tayā ṣaṭ-svara-bhinnayā ॥
kuryād-evaṃ kara-nyāsaṃ sarva-siddhyādi-hetave ॥ 35 ॥

Tr. The rare *vidyā* described earlier along with *bīja* is perfected with difficulty. One should practise (*japa*) all of its six components by dividing it into six components as per six *svaras* (six syllables of *melana mantra*). To achieve all-round perfection, one should also undertake the above practice with *kara-nyāsa* (prescribed arrangement of hands). 35.

Vi. दुर्लभां दुर्लभताम् ।
षट्स्वरभिन्नया हां हीं इत्यादिनेत्यर्थः (*ṣaṭ-svara-bhinna* means with the help of *hrāṃ, hrīṃ* etc.). 35.

Note. *ṣaṭsvaras* (six *bījas*) as given in Khecarī-mudrā-paṭala (No.6-4/398, Prajna Pathashala, Wai) are—

hrāṃ, hrīṃ, hrūṃ, hraiṃ, hrauṃ, hraḥ.

Nyāsa is given as—

gaṃ hṛdayāya namaḥ, saṃ śirase svāhā, naṃ śikhāyai vaṣaṭ, ma kavacāya huṃ, pha netra-trayāya vauṣaṭ, laṃ astrāya phaṭ.

ṣaḍaṅga-nyāsa is given differently in Haṭha-tatva-kaumudī-18.9 for which see the text.

Also see Haṭhapradīpika-10ch. V.38, Yogacūḍāmaṇyupaniṣad-56. 35.

शनैरेवं प्रकर्त्तव्यमभ्यासं युगपन्न हि ।
युगपद्वर्त्तते यस्य शरीरं विलयं व्रजेत् ॥ ३६ ॥

śanair-evaṃ prakarttavyam-abhyāsaṃ yugapan-na hi ।
yugapad-varttate yasya śarīraṃ vilayaṃ vrajet ॥ 36 ॥

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Tr. Practice should be progressed in a sustained manner and not hastily. Otherwise, one may harm the body. 36.

तस्माच्छनैः शनैः कार्यमभ्यासं मुनिपुंगव ।
यदा च बाह्यमार्गेण जिह्वा ब्रह्मबिलं व्रजेत् ॥ ३७ ॥
tasmāc-chanaiḥ śanaiḥ kāryam-abhyāsaṃ muni-puṅgava ।
yadā ca bāhya-mārgeṇa jihvā brahma-bilaṃ vrajet ॥ 37 ॥

Tr. Therefore, O great *muni*! Practice should be undertaken steadily until the tongue reaches the aperture of *brahmarandhra* from outside. 37.

तदा ब्रह्मार्गलं ब्रह्मन् दुर्भेद्यं त्रिदशैरपि ।
अंगुल्यग्रेण संघृष्य जिह्वामात्रं निवेशयेत् ॥ ३८ ॥
tadā brahmārgalaṃ brahman durbhedyaṃ tridaśair-api ।
aṅgulyagreṇa saṃghṛṣya jihvā-mātraṃ niveśayet ॥ 38 ॥

Tr. O *Brahman*! Then by piercing *brahmārgala* (opening of *brahmarandhra*) which is difficult to be pierced even by deities, therein tip of tongue should be inserted by rubbing it by the tips of fingers. 38.

Vi. ब्रह्मार्गलम् अन्तर्जिह्वासुषिरम् (*Brahmārgalaṃ* means the cavity at the base of tongue). 38.

एवं वर्षत्रयं कृत्वा ब्रह्मद्वारं प्रविश्यति[1] ।
ब्रह्मद्वारे प्रविष्टे तु सम्यङ् मथनमाचरेत् ॥ ३९ ॥
evaṃ varṣa-trayaṃ kṛtvā brahma-dvāraṃ praviśyati ।
brahma-dvāre praviṣṭe tu samyaṅ-mathanam-ācaret ॥ 39 ॥

Tr. Insertion of tongue in the opening of *brahmarandhra* is practised for three years. Once it (tongue) moves in the cavity, one should practise thorough rubbing (of tongue). 39.

मथनेन विना केचित् साधयन्ति विपश्चितः ।
खेचरीमन्त्रसिद्धस्य सिध्यते मथनं विना ॥

1. प्रपश्यति – K.

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जपं च मथनं चैव कृत्वा शीघ्रं फलं लभेत् ॥ ४० ॥
mathanena vinā ke-cit sādhayanti vipaścitaḥ ।
khecarī-mantra-siddhasya siddhyate mathanaṃ vinā ॥
japaṃ ca mathanaṃ caiva kṛtvā śīghraṃ phalaṃ labhet ॥ 40 ॥

Tr. Some wise *sādhakas* can attain perfection without rubbing also. Only by mastering over *khecarī-mantra* rubbing can be skipped. Practice of both *japa* and rubbing ensures speedy result. 40.

स्वर्णजां रौप्यजां वापि लोहजां वा शलाकिकाम् ।
नियोज्य नासिकारन्ध्रं दुग्धसिक्तेन तन्तुना ॥
प्राणान्[1] निरुध्य हृदये सुखमासनमात्मनः ॥ ४१ ॥
svarṇajāṃ raupyajāṃ vāpi lohajāṃ vā śalākikām ।
niyojya nāsikā-randhraṃ dugdha-siktena tantunā ॥
prāṇān nirudhya hṛdaye sukham-āsanam-ātmanaḥ ॥ 41 ॥

Tr. One should procure a small stick made up of gold, silver or iron, cover it with cotton (thread) dipped in milk and insert it in the nostrils. Hold the breath in the heart and stay comfortably. 41.

शनैः सुमथनं कुर्याद् भ्रूमध्ये न्यस्तचक्षुषि ।
षण्मासान्[2]मथनावस्था भावेनैव प्रजायते ॥
यथा सुषुप्तिर्बालानां यथा भावस्तथा भवेत् ॥ ४२ ॥
śanaiḥ sumathanaṃ kuryāt bhrūmadhye nyasta-cakṣuṣi ।
ṣaṇmāsān-mathanāvasthā bhāvenaiva prajāyate ॥
yathā suṣuptir-bālānāṃ yathā bhāvas-tathā bhavet ॥ 42 ॥

Tr. Rub gently while fixing the eyes at the centre of eyebrows. In six months one accomplishes perfection even just by mere contempletion of it, wherein one experiences (an innocent/pure) state similar to that of a child deeply asleep. 42.

न सदा मथनं शस्तं मासे मासे समाचरेत् ॥ ४३ ॥
na sadā mathanaṃ śastaṃ māse māse samācaret ॥ 43 ॥

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1. प्राणं – K,A1,A2. 2. षण्मासं – K,A2.

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Tr. It is not advisable to adopt rubbing all the time but once a month. 43.

सदा रसनया योगी मार्गं न परिसंक्रमेत् ।
एवं द्वादाशवर्षान्ते संसिद्धिर्भवति ध्रुवा[1] ॥ ४४ ॥
sadā rasanayā yogī mārgaṃ na parisaṃkramet ।
evaṃ dvādaśa-varṣānte saṅsiddhir-bhavati dhruvā ॥ 44 ॥

Tr. A *yogī* should not always traverse the path (of *suṣumnā*) with tongue. Thus in twelve years one certainly achieves success. 44.

Vi. एवं गुरुमुखात् लम्बिकाविद्याम् अभ्यस्य द्वादशवर्षानुष्ठानात् लम्बिकायोगसिद्धिः भवति (In this manner one practises *laṃbikāvidyā* after receiving it directly from *guru*. It is perfected after twelve years of practice). 44.

शरीरे सकलं विश्वं पश्यत्यात्माविभेदतः ।
ब्रह्माण्डोऽयं महामार्गो राजदन्तोर्ध्वकुण्डली ॥ ४५ ॥
śarīre sakalaṃ viśvaṃ paśyatyātmāvibhedataḥ ।
brahmāṇḍo'yaṃ mahāmārgo rājadantordhva-kuṇḍalī ॥ 45 ॥

Tr. One perceives the whole universe in the body as non-distinct from the Self. *Kūṇḍalī* situated above *rājadanta* (upper teeth) is the royal passage where lies the universe. 45.

इति ॥
iti.
The end.

Vi. शरीरे सकलं विश्वं पश्यतीत्यनेन (Through this practice one perceives the entire universe in the Self).

विराट्सूत्रबीजतुर्यरूपं क्रमेण प्रतिपद्यते, यत्र सहस्रारे राजदन्तोर्ध्वकुण्डली जिह्वा प्रसरति, सोऽयं मार्गः ब्रह्माण्डनिभो भवति सुपथत्वात् (Thus, it is also proved that the fourth state of consciousness is represented by *bīja* of *virāṭ* which is revealed in *sahasrāra* which is located at the cavity above the root of tongue. This supreme path leads to *brahmāṇḍa* {*brahma-randhra*}).

इतिशब्दः लम्बिकायोगसमाप्त्यर्थः, द्वितीयाध्यायसमाप्त्यर्थश्च भवति (The word '*iti*' means end of topic on *laṃbikā-yoga* or even end of second chapter of this book). 45.

इति द्वितीयोऽध्यायः
Here ends the second chapter

1. ध्रुवं – A2.

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तृतीयोऽध्यायः
Third Chapter

मेलनमन्त्रः
melanamantraḥ

ह्रीं भं[1] सं मं[2] पं[3] सं क्षम् ॥ १ ॥[4]
hrīṃ bhaṃ saṃ maṃ paṃ saṃ kṣam ॥ 1 ॥
(This is *melanamantra*). 1.

Vi. मेलनमनु कण्ठतः पठति — ह्रीमिति ॥ १ ॥

Note. *Melanamantra* given here seems to be out of place. The editors are of the opinion that the same should have appeared after the verse *sammelakādau*—17th in the context of *khecarī* in the Second Chapter. 1.

अमावस्याप्रतिपत्पूर्णिमाभेदेन दृष्टिभेदः[4] —
amāvasyā-pratipat-pūrṇimā-bhedena dṛṣṭi-bhedaḥ—
Dṛṣṭi (lit. gaze) is of three kinds – *amāvasyā, pratipat* and *pūrṇimā*—

पद्मज उवाच—
padmaja uvāca—
Padmaja (Brahmā) said—
अमावस्या[5] च प्रतिपत् पौर्णमासी च शंकर ।
अस्याः का वर्ण्यते संज्ञा एतदाख्याहि तत्वतः ॥ २ ॥

amāvasyā ca pratipat paurṇamāsī ca śaṅkara ।
asyāḥ kā varṇyate saṃjñā etad-ākhyāhi tatvataḥ ॥ 2 ॥

Tr. O Śaṅkara! What are the definitions of *amāvasyā* (last night of waning moon), *pratipat* (first day after full moon or *amāvasyā*) and *paurṇamāsī* (fullmoon). Please explain this in detail. 2.

Vi. दृष्टित्रयतल्लक्ष्ययाथार्थ्यबुभुत्सया शिवं प्रति ब्रह्मा पृच्छतीत्याह पद्मज इति (Brahmā inquires with Śiva regarding three *dṛṣṭis* and their objects). 2.

---

1. हं – A2. 2. षं – U1. 3. फं – U1, वं — A1, यं — A2. 4. Line not in M. 5. अमावास्या—M, वास्य- A1.

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ApD— अखण्डब्रह्मसंयोग आत्मनो यत्र कथ्यते (Complete process of dissolution of *Ātmā* into Brahma is described in this Upaniṣad).

सैषा व्याख्यास्यते योगकुण्डल्युपनिषत्परा (A commentary on Yogakuṇḍalyupaniṣat is being written). संज्ञा अर्थः रूढीतरेति यावत् (A definition actually explains a meaning which is often an inflexible one). 2.

शिव उवाच[1] –
śiva uvāca—
Śiva said—
प्रतिपद्दिनतोऽकाले अमावस्या[2] तथैव च ।
पौर्णमास्यां[3] स्थिरीकुर्यात् स च पन्था हि नान्यथा ॥ ३ ॥
pratipad-dinato'kāle amāvasyā tathaiva ca ।
paurṇamāsyāṃ sthirī-kuryāt sa ca panthā hi nānyathā ॥ 3 ॥

Tr. At the time of *pratipat, amāvasyā* or *paurṇimā* one should stabilize (the *dṛṣṭi*). There is no other (better) path. 3.

Vi. प्रश्नोत्तरं भगवानाह प्रतिपदिति बाह्यमध्यान्तर्लक्ष्यदर्शनकरणं मनःसहकृतदृष्टिः । अमादिभेदेन सेयं त्रिधा भिद्यते (Śiva replies— there are three varieties of *dṛṣṭis* such as *amā* etc., which are also know as-- *bāhya* {external}, *madhya* {intermediate} and *antar* {internal}, which are exercised with {full} involvement of mind).

तत्र गाढनिमीलनदृष्टिरमा, अर्धोन्मीलनदृष्टिः प्रतिपत्, सर्वोन्मीलनदृष्टिः पूर्णिमा भवति (*Amā* is wherein eyes are fully closed. In *pratipat* eyes are half closed. When eyes are fully open, it is *pūrṇimā*).

लक्ष्यदर्शने पूर्णिमादृष्टिः प्रशस्यते (For perception of an object *pūrṇimā-dṛṣṭi* is preferred).

अभ्यासकाले यदि नेत्रश्रमो भवति, तदा प्रतिपद्दिनतोऽकाले प्रतिपद्दृष्ट्यावलोकयेत्, अमादृष्ट्या वा (During practice if the eyes are tired, one should perceive through *pratipat* or *amā*).

यदा जितश्रमो भवति, तदा पूर्णिमादृष्टिमेव स्थिरीकुर्यात् (Thus once fatigue is overcome, one should resume *pūrṇimā-dṛṣṭi*).

कदाचित् पूर्णिमादृष्ट्या कदाचित् प्रतिपद्दृशा ।
अमादृष्ट्या कदाचिच्च निर्विघ्नेनावलोकयेत् ॥
इति ब्रह्मप्रणवोक्तेः प्राणापाना [णायामा] द्यपेक्षया अयमेव पन्था वरीयानित्यर्थः ॥

1. Line not in M. 2. वास्य – A1, अमावास्या –M. 3. पौर्णिमास्याम् —M.

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("Sometimes through *pūrṇimā*, sometimes through *pratipat* or through *amāvasyā* one should carefully perceive {the Self}"--according to this statement from the text of Brahmapraṇava, this makes a superior technique to that of *prāṇāyāma*). 3.

ApD— अकाले परब्रह्मणि दिनतः दिनस्योत्पद्यमानत्वाद्धेतोः (*Akāla* means count {measure} of a day of Parabrahma).

प्रतिपदिति वस्तुसंशयात्मिका दृष्टिः (*Pratipat-dṛṣṭi* refers to the perception which lacks clarity of an object). अमावास्या च तथैव (So is *amāvāsyā*).

निमीलनार्धोन्मीलनात्मकत्वाद् द्वयोश्च दृष्ट्योः अस्थिरीकृतमेव वस्तु स्यात् (Both these *dṛṣṭis* {visions} are unstable because in these {eyes are kept} half or partially opened).

अतः पौर्णिमास्यामुन्मीलनदृष्टौ वस्तु स्थिरीकुर्यात् (Therefore one should emphasize on *pūrṇimā dṛṣṭi* in which eyes are kept fully open).

स एव मोक्षपन्थाः (That is the path to *mokṣa*). नान्यथा (There is none else). 3.

Note. For day of Brahma see Appendix on p.265. 3.

पूर्णिमादृष्टिविधिः[1]—

pūrṇimā-dṛṣṭi-vidhiḥ—

Technique of *pūrṇimā-dṛṣṭi*—

कामेन विषयाकांक्षी विषयात् काममोहितः ।
द्वावेव सन्त्यजेन्नित्यं निरञ्जनमुपाश्रयेत् ॥
अपरं सन्त्यजेत् सर्वं यदी[2]च्छेदात्मनो हितम् ॥ ४ ॥

kāmena viṣayākāṅkṣī viṣayāt kāma-mohitaḥ ।
dvāveva santyajen-nityaṃ nirañjanam-upāśrayet ॥
aparaṃ santyajet sarvaṃ yadīcched-ātmano hitam ॥ 4 ॥

Tr. Having been attracted, one hankers after material objects which render one infatuated (by desire). Therefore, eschew both of these and resort to *nirañjana* (lit. blemishless, Absolute). Give up all the rest if you want wellbeing (evolution) of Self. 4.

Vi. विषयविषयिकलनात्यागपूर्वकं पूर्णिमादृष्ट्या ब्रह्माहमिति लक्षयेत् इत्याह — कामेनेति (One transcends the very distinction – concept— of *viṣaya* {object}

1. Line not in M. 2. यदि – A1,A2.

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and *viṣayī* {perceiver of object} to experience *Brahma*-hood through *pūrṇimā-dṛṣṭi*. 4.

ApD— कामविषययोरितरेतरजन्यजनकत्वात् द्वावपि सन्त्यजेदेव (Both *kāma* {desire} and *viṣaya* {object of senses} should be abandoned since one stimulates the other).

न त्वेकत्यागमात्रेणान्यस्त्यक्तो भवितुमर्हति (It is not possible that on discarding of either, other will also be discarded).

तर्हि विषयसान्निध्यं न बाधकमित्युक्तपूर्वार्थोपरोधप्रसंग इति चेन्न (It does not contradict with the statement made above that attachment towards sense objects may pose as an obstacle).

उत्तमाधिकारिणां तथोक्तपूर्वत्वात् (It is suggested earlier for superior aspirants).

मन्दाधिकारिणां हि यतीनां संसारविषयसान्निध्ये बाह्याभ्यन्तरेन्द्रियक्षोभवशात् कैवल्यहानिः स्यादिति भीरूणां विषयत्यागविधिं निरंकुशमभ्युपगच्छामः (Inferior *yoga* practioners do not attain *kaivalya* since their senses remain distracted both internally and externally by the objects. Therefore, it is right to suggest the process of relinquishment of worldly attachment).

तर्हि द्वावपि सन्त्यज्य किमाश्रयेदित्यत आह (After giving up these two, what should one accept?). निरञ्जनं निर्दोषं परमपदमुपाश्रयेत् (One should surrender to Parama Pada {Supreme Self} which is free from blemishes and is also without any fault).

अपरमथोपाश्रितस्य परमपदस्य त्यागाभावहेतुकं स्वस्य हितमिच्छेद्यदि सर्वं प्रातिभासिक-कामविषयादिकमपि सन्त्यजेत् (One should approach Parama Pada {transcendental Supreme Abode}. He, wanting {highest} wellbeing of the Self, should renounce everything {mundane} considering those as {*prātibhāsika*} image {projection} alone).

निरञ्जनोपाश्रयणेनाखण्डाकारवृत्तिमान् जीवन्मुक्तोऽप्यखण्डैक-रसचिच्छक्तिमनसोरेकीकरणेन विदेहमुक्तिः सिध्येदिति भावः (On approaching the Blemishless {Pure Consciousness} and merging in It, one eternally attains the state of *jīvanmukti*. Further one experiences oneness of mind with Consciousness and attains the state of *videhamukti*). 4.

शक्तिमध्ये मनः कृत्वा मनः शक्तेश्च मध्यगम् ।
मनसा मन आलोक्य[1] तत् त्यजेत् परमं पदम् ॥ ५ ॥

śakti-madhye manaḥ kṛtvā manaḥ śakteś-ca madhyagam ।
manasā mana ālokya tat tyajet paramaṃ padam ॥ 5 ॥

1. आलोच्य –M.

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Tr. Contemplate the mind in *śakti* while fixing *śakti* in mind itself. Observe the mind with mind itself and then surrender (it) to Absolute. 5.

Vi. किञ्च — शक्तिमध्ये । कुण्डलिनीशक्तिमध्ये पूर्णिमादृष्टिकलितः मनः कृत्वा, पुनः शक्तेश्च मध्यगं मनोऽपि कृत्वा, ब्रह्माकारपरिणतमनसा मनस्तत्कार्यापवादाधिकरणं ब्रह्मास्मीत्यालोक्य एवमालोकनवृत्तिमपि सन्त्यजेदिति यत् तदेव हि परमं पदं कैवल्यमित्यर्थः (One should fix *pūrṇimā-dṛṣṭi* in *kuṇḍalinī-śakti* with full involvement of mind. Again fixing the mind in *śakti*, absorbing mind in *Brahma*, one should think 'I-am-*Brahma*'. Thereafter one should relinquish even this thought altogether. Such a state is supreme Abode or *kaivalya*). 5.

Note. *Pūrṇimādṛṣṭi*— Maṇḍala-brāhmaṇopaniṣad-II.1.6-10 gives an elaborate description of *pūrṇimādṛṣṭi* which is as follows—

Among the three *dṛṣṭis* one should practise *pūrṇimādṛṣṭi* which is done by focussing at the tip of the nose. Thus one perceives (*gāḍhatama*) bright light at the root of the palate. With consistent practice, all-pervading light is seen. This itself is *Saccidānanda Brahma*. When mind gets absorbed in this *sahajānanda*, it is called *śāṃbhavī* which is also called as *khecarī*.

This leads to mental stability which further brings stability of *buddhi*.

At first one sees (light) resembling that of stars followed by well-cut sparkling diamond and bright mirror. Then disc of full-moon is seen which follows circular radiance of gems. Thereafter blazing light of mid-day sun followed by ring of flaming fire is seen. 5.

मन एव हि बिन्दुश्च उत्पत्तिस्थितिकारणम् ।
मनसोत्पद्यते बिन्दुर्यथा क्षीरं घृतात्मकम् ॥ ६ ॥

mana eva hi binduś-ca utpatti-sthiti-kāraṇam ।
manasotpadyate bindur-yathā kṣīraṃ ghṛtātmakam ॥ 6 ॥

Tr. Mind and *bindu* are the cause of creation and sustenance. Just as *ghṛta* (clarified butter) is imbued in milk, similarly, *bindu* is rooted in *manas* (mind). 6.

Vi. किं तन्मनः इत्यत आह मन इति । मनसः व्यष्टिप्रपञ्चोत्पत्त्यादिकारणत्वात् तदेव बिन्दुरीश्वरः, 'बिन्दुरीश्वरसंज्ञः' इति श्रुतेः (*Manas* is the cause of all individual complexities. Mind itself is also known as *bindu* which according to the scriptures is called *Īśvara*).

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यद्वा — मनसोत्पद्यते बिन्दुः, बिन्द्वादिकल्पनाया मनोहेतुकत्वात् मनःकार्यत्वम्, 'सेशं मया कल्पितम्' इति भगवत्पादाचार्योक्तेः (Moreover, from mind *bindu* is evolved. As regards *bindu* etc., *manas* {mind} is the source of *bindu*. According to Bhagavatpādācārya—"Even gods are also created by me").

यथा क्षीरं घृतात्मकं, तथा बिन्दुः मनआत्मकमित्यर्थः (Just as *kṣīra* {milk} is the source of *ghṛta* {clarified butter}, similarly, *bindu* is the source of mind). 6.

ApD— क्षीरे घृतमिव मनसि बिन्दुर्निगूढः (Just as *ghṛta* is hidden in milk, similarly, *bindu* is concealed in mind). 6.

न च बन्धनमध्यस्थं तद्वै कारण[1]मानसम्[2] ॥ ७ ॥
na ca bandhana-madhyasthaṃ tad-vai kāraṇa-mānasam ॥ 7 ॥

Tr. On its own making, mind is subjected to bondage, while (*bindu*) is not. 7.

Vi. मनोबद्धमीश्वरतत्वमित्यत्राह — न चेति (Even *īśvara-tatva* is bound by mind itself).

स्वसंकल्पतो बन्धनमेतीति बन्धनं मनः, न च बिन्दुतत्वं, बन्धनमध्यस्थं मनसो मृषात्वात् (Due to its own intrinsic nature, mind is subjected to bondage, while *bindu* is not. Mind is at the centre of {cause of} bondage, since it is the source of ignorance).

नापि तद्वै, तदेव स्वकारणमानसवत् भवति, मानसापाये बिन्दोः ईश्वरस्य निर्विशेषब्रह्ममात्रत्वात् (Though Self is not bound, it appears so due to mind. On annihilation of mind {it is realised that} *bindu* and *Īśvara* are abosolute *Brahma* alone). 7.

ApD— न च, बन्धनमध्यस्थं मानसं, तद्वै करणं तदुत्पादकं स्यात् (Self is not subject to bondage. Mind is an instrument and it is also a subject of bondage since it can produce {desires}). संसारबन्धनोन्मुक्तमनस एव बिन्दुस्फुरणसम्भवात् (To a mind which is free from worldly bondage, *bindu* is revealed). 7.

Note. cf. *mana eva manuṣyāṇāṃ kāraṇaṃ bandha-mokṣayoḥ*— Brahma-bindūpaniṣad—2. According to Yogaśikhopaniṣad-V.28, body of *Brahma* can be divided into three parts which are *sthūla* (gross), *sūkṣma* (subtle) and *para* (transcendental). *Bindu* is considered *sthūla* in the Upaniṣad. 7.

1. करण – K,A1,A2. 2. सनं – K.

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चन्द्रार्कमध्यमा शक्तिर्यत्रस्था तत्र बन्धनम् ।
ज्ञात्वा सुषुम्नातद्भेदं कृत्वा वायुं च मध्यगम् ॥
स्थित्वासौ[1] बैन्दवस्थाने घ्राणरन्ध्रे निरोधयेत् ॥ ८ ॥
candrārka-madhyamā śaktir-yatrasthā tatra bandhanam ।
jñātvā suṣumnā-tad-bhedaṃ kṛtvā vāyuṃ ca madhyagam ॥
sthitvāsau baindava-sthāne ghrāṇa-randhre nirodhayet ॥ 8 ॥

Tr. *Śakti* is situated at the centre of *candra* (moon) and *arka* (sun) and there lies (mind, the cause of) bondage. Knowing *suṣumnā* and its passage, one should take *prāṇa* at its centre. After placing *prāṇa* at the location of *bindu* (*baindava-sthāna*—centre of eyebrows), it should be retained in the nostrils (*kevala-kuṃbhaka*). 8.

Vi. ईश्वरादतिरिक्तमेव बन्धनमित्याह— चन्द्रेति (Bondage occurs outside the realm of *Īśvara*).

ब्रह्मरन्ध्रमूलाधारासनचन्द्रार्कमध्यमा शक्तिः कुण्डलिनी यत्र तिष्ठति, तत्र बन्धनं मनोऽस्तीति ज्ञात्वा (It should be learnt that *bandhana* that is bondage {of life and death} lies where *śakti kuṇḍalinī* resides that is at the centre of *brahmarandhra, mūlādhāra, āsana, candra* {moon} and *arka* {sun}).

स्वातिरिक्तकुण्डलीकार्यं मनोबन्धनमिति ज्ञात्वा, तदुन्मूलनाय यत् सुषुम्नायां ग्रन्थित्रयं विद्यते, तद्भेदं कृत्वा प्राणादिकमपि तत्सुषुम्नामध्यगं कृत्वा (Function of *kuṇḍalinī* does not effect the Self. However, it causes bondage of mind. One should know this and try to overcome this bondage by piercing three knots located in *suṣumnā* by passing *prāṇa* in *suṣumnā*).

बैन्दवस्थाने भ्रूमध्यादौ, बिन्द्वाख्येश्वरोऽस्मीति स्थित्वा वायुं स्थिरीकृत्य घ्राणरन्ध्रे निरोधयेत्, केवलकुम्भकमेव कुर्यात् इत्यर्थः (Location of *bindu* is at the centre of eyebrows. *Bindu* is called *Īśvara* who is Self, which resides here. Knowing this, one should practise *kevala kuṃbhaka*. 8.

वायुं बिन्दुं[2] समाख्यातं सत्वं[3] प्रकृतिमेव च ।
षट्चक्राणि परिज्ञात्वा प्रविशेत् सुखमण्डलम् ॥ ९ ॥
vāyuṃ binduṃ samākhyātaṃ satvaṃ prakṛtim-eva ca ।
ṣaṭ-cakrāṇi parijñātvā praviśet sukha-maṇḍalam ॥ 9 ॥

1. स्थित्वा तु –U,U1. 2. बिन्दु –M. 3. सत्व –M.

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Tr. One should very well get acquainted with *vāyu* (*prāṇa*), *bindu*, *satva* (*manas*— mind), *prakṛti* (Primal) and six *cakras* and thus enjoy Blissful State. 9.

VI. प्राणादीन् ज्ञात्वा योगानन्दं विशेदित्याह — वायुमिति (Being familiar with the {course} of *prāṇa* etc., one should enjoy Blissful state of *yoga*). 9.

ApD— ननु वायुं बिन्दुं चक्रं चित्तं चैकेन समं समाधिं चाभ्यस्यन्तो योगिनः अमृतं यान्तीत्युक्तम् (*Yogīs* who undertake the practice of integrated *samādhi* along with *prāṇa*, *bindu*, *cakra* and *citta* attain immortality).

कथमेवं षट्चक्रखण्डयोगिनाममृतप्राप्तिः स्यात् (Is it possible that an irregular practitioner of *yoga* can attain immortality?). अखण्डब्रह्मात्मैक्ययोगिनां हि सा प्रसिद्धा (It is well known that only the advanced *yogīs* achieve perfect unity of *Ātmā* and Brahma).

अत्रोच्यते – (It is being answered—). सत्यमेवैतत् (This is true). तथैव ह्यखण्डयोग उक्तोऽस्ति (That is why integrated *yoga* is recommended). 9.

मूलाधारं स्वाधिष्ठानं मणिपूरं तृतीयकम् ।
अनाहतं विशुद्धिं च आज्ञाचक्रं च षष्ठकम् ॥ १० ॥
mūlādhāraṃ svādhiṣṭhānaṃ maṇipūraṃ tṛtīyakam ।
anāhataṃ viśuddhiṃ ca ājñācakraṃ ca ṣaṣṭhakam ॥ 10 ॥

Tr. Six *cakras* are, namely, *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* the third, *anāhata*, *viśuddhi* and *ājñācakra* the sixth. 10.

Vi. कानि षट्चक्राणीत्यत आह — मूलेति (Which are the six *cakras*? *Mūla* etc.). 10.

आधारं गुदमित्युक्तं स्वाधिष्ठानं तु लैंगिकम् ।
मणिपूरं नाभिदेशं हृदयस्थमनाहतम् ॥
विशुद्धिः कण्ठमूले च आज्ञाचक्रं च मस्तकम् ॥ ११ ॥
ādhāraṃ gudam-ityuktaṃ svādhiṣṭhānaṃ tu laiṅgikam ।
maṇipūraṃ nābhi-deśaṃ hṛdayastham-anāhatam ॥
viśuddhiḥ kaṇṭha-mūle ca ājñā-cakraṃ ca mastakam ॥ 11 ॥

Tr. *Ādhāra-cakra* is at anus, *svādhiṣṭhāna* is at the generative organ, *maṇipūra* is at the navel, *anāhata* is at the heart, *viśuddhi* is at the root of the throat, while *ājñācakra* is at the (fore-)head. 11.

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प्राणाभ्यासात् विराड्रूपापत्तिः[1]—

prāṇābhyāsāt virāḍ-rūpāpattiḥ—

Practice of *prāṇāyāma* leads to higher state of Consciousness (*virāṭ*)—

षट्चक्राणि परिज्ञात्वा प्रविशेत् सुखमण्डले ।
प्रविशेद्वायुमाकृष्य तथैवोर्ध्व[2] नियोजयेत् ॥ १२ ॥

ṣaṭ-cakrāṇi parijñātvā praviśet sukha-maṇḍale ।
praviśed-vāyum-ākṛṣya tathyaivordhvaṃ niyojayet ॥ 12 ॥

एवं समभ्यसेद्वायुं स ब्रह्माण्डमयो भवेत् ।
वायुं बिन्दुं तथा चक्रं चित्तं चैव समभ्यसेत् ॥ १३ ॥

evaṃ samabhyased-vāyuṃ sa brahmāṇḍamayo bhavet।
vāyuṃ binduṃ tathā cakraṃ cittaṃ caiva samabhyaset ॥ 13 ॥

Tr. Acquiring the knowledge of six *cakras* one should access the state of Bliss. Raise *vāyu* (*prāṇa*) upwards and hold it there. This practice of *prāṇāyāma* enables one to pervade the whole Universe. Moreover, one should practise unification of *vāyu, bindu, cakra* and *citta* (mind). 12-13.

Vi. एवं प्राणाभ्यासात् विराड्रूपो भवतीत्यर्थः । चित्तप्राणावेकीकृत्य षट्चक्रेषु बिन्दुध्यानपूर्वकं योगमभ्यसेदित्यर्थः (One assumes the state of *Virāṭ* through the practice of *prāṇāyāma* which means that one should practice *yoga* by uniting both *citta* and *prāṇa* and meditate on *bindu* situated in six *cakras*). 12-13.

ApD— प्रविशेद्वायुमाकृष्य तथैवोर्ध्व नियोजयेदिति (One should control *prāṇa* after inhalation and thereafter hold it upwards).

एवं समभ्यसेद्वायुं स ब्रह्माण्डमयो भवेदिति चाभिहितत्वात् (In this manner one should practise *prāṇāyāma*. It is said that such a practice unites him with Universe).

न चोर्ध्वनियोजनशब्दः ब्रह्मरन्ध्रपर्यन्तार्थको मन्तव्यः (It is to be understood that the term 'reaching above' does not mean Brahmarandhra).

बहिरस्तं गते प्राणे यावन्नापान उद्गत इति श्रुत्यन्तरोक्तबाह्यकुम्भकार्थकत्वात् (According to some other tradition, when *prāṇa* moves outwardly, uptill *apāna* supervenes, it is known as *bāhya-kumbhaka*).

ब्रह्माण्डमयत्वं च फलमखण्डयोगिन एव भवितुमर्हति (Only an advanced Yogī can experience unity with the Universe). नान्यस्य षट्चक्रखण्डयोगिनः (Such an

1. Line not in M. 2. तथैवोर्ध्व — A1.

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experience of unity does not occur to a Yogī limited to irregular practice of six *cakras* alone).

न चाखण्डात्मयोगाभ्यासेन विना षट्चक्रयोगिनोऽपि स्वयमेवाखण्डज्ञानदीपः प्रकाशेत (Without consistent practice of *yoga*, even a *yogī* involved in the practice of six *cakras*, would not experience revelation of unbridled illumination of wisdom). 12-13.

Note. 'षट्चक्राणि परिज्ञात्वा प्रविशेत् सुखमण्डले' is repetetion of 9th hemistich with slight variation.

Virāṭ— Also called *Virāṭ puruṣa* and *Brahma* (*saiṣā virāḍ-annādi*— Chandogyopaniṣad-IV.3.8). *Brahma* is called *Virāṭ* since it pervades all (Brahmasūtra Śāṅkara Bhāṣya-I.1.25). 12-13.

अभ्यासयोगेन विना न स्वात्मप्रकाशः[1]—
abhyāsa-yogena vinā na svātma-prakāśaḥ—
Self realization is not possible without practice—
समाधिमेकेन सममृतं यान्ति योगिनः ॥ १४ ॥
samādhim-ekena samam-amṛtaṃ yānti yoginaḥ ॥ 14 ॥

Tr. *Yogīs* achieve immortality through *samādhi*. 14.

यथाग्निर्दारुमध्यस्थो नोत्तिष्ठेन्मथनं विना ।
विना चाभ्यासयोगेन ज्ञानदीपस्तथा न हि ॥ १५ ॥
yathāgnir-dāru-madhyastho nottiṣṭhen-mathanaṃ vinā ।
vinā cābhyāsa-yogena jñāna-dīpas-tathā na hi ॥ 15 ॥

Tr. Just as fire which is hidden in wood does not get enkindled without churning, similarly, without practice Light of Wisdom is never lighted. 15.

Vi. एकेन निर्विकल्पयोगेन समं सर्वसाम्यं समाधिं ब्रह्म अमृतं योगिनो यान्ति । एवमभ्यासयोगं विना स्वात्मा न प्रकाशते इति सदृष्टान्तमाह — यथेति (*Yogīs* attain *Brahma*-hood of the nature of ambrosia, through *samādhi* by acquiring absolute equanimity of *nirvikalpa yoga*. Without practice, Self does not reveal). 15.

1. Line not in M.

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ApD— दारुमध्यस्थाग्नेरिव मथनापेक्षत्वात् (Just as the fire hidden in the firewood needs rubbing to flare up).

मथनं च दार्ष्टान्तिके षट्चक्रखण्डयोग-जनित-कूटस्थ-दर्शन-पूर्वकाखण्ड-ब्रह्मात्मैक्य-श्रवण-मनन-जनित-विज्ञानोदयानन्तरीय-निदिध्यासनयोगाभ्यासात्मकं मन्तव्यम् (Simile of 'churning of wood to enkindle fire' is being elaborated. Practice of '***khaṇḍayoga***' and six *cakras* which leads one upto the penultimate state of 'final perception' which signifies unity of *Brahma* and *Ātmā*. For this one listens to and contemplates on the lessons of the scriptures. This awakens conscience which further brings about the state of deep meditation. This is the real practice of Yoga).

न तु प्राक्सांख्यविज्ञानात्कृतेन खण्डयोगाभ्यासात्मकमथनेन शास्त्रं चरितार्थं स्यात् (It is concluded by a serious study of the scriptures that {true practice of Yoga) cannot be had by undertaking the practice of khaṇḍayoga, even though it involves study of the Self, as previously stated in the scripture of Sāṃkhya). 15.

घटमध्यगतो दीपो बाह्ये नैव प्रकाशते ।
भिन्ने तस्मिन् घटे चैव दीपज्वाला च भासते ॥
स्वकायं घटमित्युक्तं यथा दीपो हि तत्पदम् ॥ १६ ॥
ghaṭa-madhya-gato dīpo bāhye naiva prakāśate ।
bhinne tasmin ghaṭe caiva dīpa-jvālā ca bhāsate ॥
svakāyaṃ ghaṭam-ityuktaṃ yathā dīpo hi tat-padam ॥ 16 ॥

Tr. A light kept inside a pot would not shine forth. But when the pot is removed (lit. broken) the light illumines.

Human body is considered as *ghaṭa* (pot), while light means its *pada* (Self). 16.

Vi. स्वकायो घटस्थानीय इत्युक्तः (Gross body is considered like a pot). 16.

ApD— घटे भिन्ने सत्येव च घटमध्यगतदीप बहिर्भासत इत्युक्तम् (It is stated that when a pot is broken, the light kept in it illumines all around as well).

घटस्थानीयश्च स्वकायः कारणदेह एव न तु स्थूलदेहः (The simile of a pot used for the body should be understood as the *kāraṇa-deha* {causal body} and not *sthūla-deha* {gross body}). 16.

गुरूपदेशात् ब्रह्मज्ञानम्[1]—
gurūpadeśāt brahma-jñānam—

1. Line not in M.

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Guidance of *guru* leads to Wisdom of *Brahma*—

गुरुवाक्यसमाभिन्ने ब्रह्मज्ञानं स्फुटीभवेत् ।
कर्णधारं गुरुं प्राप्य कृत्वा सूक्ष्मं तरन्ति च ॥
अभ्यासवासनाशक्त्या[1] तरन्ति भवसागरम् ॥ १७ ॥
guru-vākya-samābhinne brahma-jñānaṃ sphuṭībhavet ।
karṇa-dhāraṃ guruṃ prāpya kṛtvā sūkṣmaṃ taranti ca ॥
abhyāsa-vāsanā-śaktyā taranti bhava-sāgaram ॥ 17 ॥

Tr. Struck by the words of *guru*, Wisdom of *Brahma* is revealed. Resorting to a *guru* who compares a boatman, one can cross over the subtle (critical) ocean of life through adherence to consistent practice. 17.

Vi. गुरुवाक्यसमाभिन्ने स्वाज्ञानावरणे अथ ब्रह्मज्ञानम् । गुरुं प्राप्य तदुपदिष्टार्थं नौकां कृत्वा (Wisdom of *Brahma* reveals when darkness of ignorance is dispelled by the precept of *guru*. A pupil makes use of the lessons of a *guru* just as one uses a boat to cross over a river). 17.

ApD— ब्रह्मात्मैक्यापरोक्षानुभविनो जीवन्मुक्तस्याप्याप्रारब्ध-भोगावसानात् स्थूलदेहस्य नाशासंभवात् (The gross body of *jīvanmukta* who has experienced unity of Brahma and Jīva, does not perish unless one has completed the process of *bhoga* {enjoyment} of deposited *karmas*).

न च कारणे नष्टे स्थूलं कार्यमविनाशि कथं तिष्ठेदिति शंक्यम् (It may be asked, if a cause is destroyed, the effect which is {generally} gross should also disappear).

तार्किकैरपि कारणविनाशानन्तरं कार्यस्य किञ्चित्कालं विद्यमानत्वाभ्युपगमात् (Even the logicians {school of Nyāya} would agree that for a short while, on annihilation of cause, its effect may continue to exist).

भवसागरतरणं च निदिध्यासनाख्यक-शब्दानुविद्ध-सविकल्प-समाधि-योगाभ्यास-वासनाशक्त्यैव भवितुमर्हति (Transcendence of mundane world is possible only through practice of *yoga* of *savikalpa samādhi* type which is possible to express in *śabda* {words} in the course of meditation {*nididhyāsana*} in which state there remains some potency of desire).

न तु गुरुवक्त्रोदित महावाक्यार्थश्रवणमात्रेण तन्मननेन वा (It is not possible to attain this state just by listening the *mahāvākyas*, {*aham Brahmāsmi* etc.} from a *guru* or even just by contemplating on them). 17.

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2. शक्ता —M.

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वाग्वृत्त्यधिष्ठानं ब्रह्म[1]—
vāg-vṛttyadhiṣṭhānaṃ brahma—
Brahma situated in *vāk* (speech)—
परायामंकुरीभूय[2] पश्यन्त्यां द्विदलीकृता ।
मध्यमायां मुकुलिता वैखर्या विकसीकृता ॥
पूर्वं यथोदिता या वाग् विलोमेनास्तगा भवेत् ॥ १८ ॥
parāyām-aṅkurībhūya paśyantyāṃ dvidalīkṛtā ।
madhyamāyāṃ mukulitā vaikharyāṃ vikasīkṛtā ॥
pūrvaṃ yathoditā yā vāg vilomenāstagā bhavet ॥ 18 ॥

Tr. *Vāk* resides in *parā* state in the form of a sprouted seed; in *paśyantī* state it gets split into two parts; in *madhyamā* state it is in the form of budding, while in *vaikharī* it *(Vāk)* blossoms. In reverse order it merges (in the Absolute). 18.

Vi. व्यवहारिकप्रपञ्चदृष्टीनां भवसागरतारणं कथमित्याशंक्य व्यवहारिक-प्रपञ्च-निर्वाहक-वाग्वृत्ति-सम्भूतिस्थितिप्रलयाधिष्ठानब्रह्मज्ञानतो निर्लिप्तो भूत्वा लीलया भवसागरपारब्रह्मपदं यान्तीत्याह —परायामिति (How can one transcend the ocean of worldly bondage while one remains hooked in to the day-to-day activities? Even though one is bound to execute day-to-day chores of life, one can choose to remain indifferent towards the world by acquiring the wisdom of *Brahma* who is the cause of creation, sustenance and dissolution expressed even through speech {*vāk*} and thus smoothly may cross over the ocean of mundane life and attain the state of *Brahma*). 18.

ApD— कथं तर्हि वागुत्पत्तिरित्यत आह (How has the speech evolved? It is being answered as below). परायामिति (It occurs in the *parā* state).

परा पश्यन्ती मध्यमा वैखरीति चतुर्विधांकुरद्विदलमुकुलविकासवच्चतुरवस्थापन्ना वाग्विलोमेन वैखर्यादिक्रमेण परातीते कूटस्थबोधात्मनि विलीना भवेत् (Just as sprouting of a seed, speech too gets expressed in four progressive steps such as *parā, paśyantī, madhyamā* and *vaikharī* and also gets dissolved in reverse process and finally merges in Supreme Brahma which is even beyond *parā*).

1. Line not in M. 2. भावं – A, भाय- M.

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न चैतद्वागवस्थाचतुष्टयं ब्रह्मप्रणवत्रयोदशमात्राप्रभृतिकं मन्तव्यम् (These four states of speech should not be confused with thirteen *mātrās*, Brahma and Praṇava etc.). 18.

तस्याः वाचः परो[1] देवः कूटस्थो वाक्प्रबोधकः ॥ १९ ॥
tasyāḥ vācaḥ paro devaḥ kūṭastho vāk-prabodhakaḥ ॥ 19 ॥

Tr. Supreme Lord, who is ever immutable, is the invoker of that Speech. 19.

ApD— कूटस्थचैतन्यारोपितत्वेन शुद्धचैतन्यस्वरूपत्वाभावात् (There is no need to reiterate that {Brahma is} not of the nature of Pure Consciousness since it has been asserted that 'It is Eternally {*kūṭastha*} Conscious').

शुद्धचैतन्यस्वरूपा हि ता मात्राः प्रसिद्धाः (It is well known that those {four} *mātrās* {of *vāk*} are of the nature of Pure Consciousness).

प्राकृतं तु वागवस्थाचतुष्टयं प्रणवपञ्चममात्रात्मकनादान्तर्गतम् (In the present context, four states of speech and fifth that is Praṇava are imbued in *nāda*). 19.

सोऽहमस्मीति निश्चित्य यः सदा वर्त्तते पुमान् ।
शब्दैरुच्चावचैर्नीचैर्भाषितोऽपि[2] न लिप्यते ॥ २० ॥
so'ham-asmīti niścitya yaḥ sadā varttate pumān ।
śabdair-uccāvacair-nīcair-bhāṣito'pi na lipyate ॥ 20 ॥

Tr. One who always persists resolutely with an attitude of 'I-am-That' would not get distracted even having been addressed by words of praise or insinuation. 20.

Vi. वाग्वृत्तिः — (Description of *vāk* i.e., Speech)—

चत्वारि वाक्परिमिता पदानि
तानि विदुर्ब्राह्मणा ये मनीषिणः ॥
गुहा त्रीणि निहिता नेंगयन्ति
तुरीयं वाचो मनुष्या वदन्ति ॥

(According to Ṛgveda-I.164.45, "There are four states of *vāk* {speech} which the wise *Brāhmaṇas* alone have known. Three of these are hidden in the cave which are not expressed, while the fourth the human beings make use of {known to them}".

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1. परे —M. 2. तोषितैश्च —M, तैश्च – A.

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इति श्रुत्यनुरोधेन मूलाधारस्थपरायां अंकुरीभूय । अनाहतस्थपश्यन्त्याम् । विशुद्धिचक्रस्थमध्यमायाम्, आस्यस्थवैखर्याम् (*Parā* state of *vāk* in its 'sprouted' form lies in *mūlādhāra. Paśyantī* state is located in *anāhata. Madhyamā* in *viśuddhi* and *vaikharī* in the throat or mouth). 20.

ApD— तर्हि वाक्प्रबोधकस्य कूटस्थस्य च व्यष्टिसाक्षित्वेनाखण्डब्रह्मात्मैक्यासिद्धेर्-वृथा-भाषितैर्वाग्विलापनश्रम एव भवेदित्याशंकायामाह 'सोऽहम्' इति (Just as Eternal Brahma, individual Ātmā is also a witnessing agent—when such a statement is made, it does not establish unity of Brahma and Ātmā. Therefore, it is said in the scriptures that, 'I-am-That').

'अखण्डं ब्रह्मास्मि' इति निश्चित्य यः सर्वदा ब्रह्मात्मैक्यानुभवेनैव वर्त्तते ('I am Brahma, the Eternal'— cherishing such an attitude, one ever experiences unity with Brahma).

स नैकविधैर्लौकिकवैदिकाशेषशब्दैः स्वयमुच्चारितैरन्यस्मै भाषितैर्वा न लिप्यते (Such a Yogī would not be distracted by any other concepts {words} uttered, even though it may be Vaidika or Laukika {non-Vaidika}).

ननु प्रत्यगात्मनि पिण्डाण्डं, परमात्मनि ब्रह्माण्डं च स्वयमेव 'सोऽहम्' इत्यभ्यास-वशाद् विलयाभिधानात् प्रागभ्यासाद्विलपनविधिरनावश्यक इति चेन्न (Indeed the microcosmic egg gets dissolved in the Individual Self and the macrocosmic Universe in Brahma on their own through the practice of '*so'ham*' {I am That}. Therefore, there arises no need for reiterating process of dissolution as stated earlier. Nevertheless, it is not so).

द्विविधं हि विलापनाख्यं कर्म, कृतकं स्वाभाविकं चेति (There are two {types of} processes of dissolution, namely *kṛtaka*—artificial and *svābhāvika*— natural).

तत्राद्यं प्रागुक्तप्रकारकब्रह्मात्मभेदाभ्यासात् साधकेन कार्यं, द्वितीयं तु स्वयमेव प्रारब्ध-प्रतिभाननिवृत्तिकाले भवेदिति मन्तव्यम् (The former process {*kṛtaka*} is to be affected by a practitioner through discrimination between Brahma and *Ātmā* as mentioned earlier. Whereas, the second process {*svābhāvika*} supervenes on its own when the depository {of *karma*} starts waning). 20.

Note. For details on *vāk*, see Appendix on p.305. 20.

विश्वादिप्रपञ्चाधिष्ठानं ब्रह्म[1]—

viśvādi-prapañcādhiṣṭhānaṃ brahma—

Brahma is the receptacle of the entire expanse of universe—

1. Line not in M.

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विश्वश्च तैजसश्चैव प्राज्ञश्चेति च ते त्रयः ।
विराड्हिरण्यगर्भश्च ईश्वरश्चेति ते त्रयः ॥ २१ ॥
viśvaś-ca taijasaś-caiva prājñaś-ceti ca te trayaḥ ।
virāḍ-hiraṇya-garbhaś-ca īśvaraś-ceti te trayaḥ ॥ 21 ॥
ब्रह्माण्डं चैव पिण्डाण्डं लोका भूरादयः क्रमात् ।
स्वस्वोपाधिलयादेव लीयन्ते प्रत्यगात्मनि ॥ २२ ॥
brahmāṇḍaṃ caiva piṇḍāṇḍaṃ lokā bhūr-ādayaḥ kramāt ।
sva-svopādhi-layād-eva līyante pratyag-ātmani ॥ 22॥

Tr. The triad of *viśva, taijasa* and *prājña*; the triad of *virāḍ, Hiraṇyagarbha* and *Īśvara* and *brahmāṇḍa* (macrocosm) and *piṇḍāṇḍa* (microcosm), *lokas* (various sheaths of worlds), and *bhūḥ* etc. (seven *vyāhṛtis*) are dissolved in Absolute (*Paramātmā*) along with their attributes in their respective order. 21-22.

Vi. व्यष्टिसमष्टिप्रपञ्चसापेक्षविश्वविराडादिभेदे सति कथं विद्वान् भवसागरपारब्रह्मतया अवशिष्यते इत्याशंक्य, यदि ते स्वातिरेकेण साधारव्यवहारिकप्रपञ्चोऽस्तीति भ्रान्तिस्तदा स्वज्ञानतः स्वाज्ञानप्रपञ्चो विलीयते, तद्विलयाधिकरणं स्वातिरिक्तासम्भवब्रह्ममात्रज्ञानेन निरधिकरणं सत्, निष्प्रतियोगिकस्वमात्रमवशिष्यते इत्याह — विश्वश्चेति (On the basis of micro and macro, *viśva* and *virāṭ* can be distinguished {though both are one and the same in essence}. If such a premise is accepted then how is it possible that a wise is deprived of {experience of} *Brahma*-hood which is beyond materialistic world? Here follows an answer: It is but ignorance {*ajñāna*} born out of knowledge that there lies substance in differentiation even on *vyavahārika* {day-to-day} behavioural plane between the Self and non-Self. This is completely dissolved {when Self-knowledge supervenes}. At the moment of Self-knowledge which gives an experience that Self is but *Brahma*, one without a second, there occurs dissolution of distinction {between Self and non-Self}. 21-22.

ApD— ननु 'प्रत्यक्परमात्मभ्यामधिकमन्यद् बाह्यं सत् किञ्चिदवशिष्यत' इत्युक्तम् (It is said that there exists *sat* which is extraneous to two divisions of Paramātmā— Supreme and Individual).

द्वावेव तु प्रत्यक्परमात्मानौ श्रुतिस्मृतिभ्यामवगम्येते (It is learnt from the scriptures as well as traditions that Paramātmā is both Supreme and Individual).

'क्षरात्मानावीशिते देव एक' इति (It is said that same God is known as *kṣara* {mutative} and *Ātmā* {Absolute, non-mutative}). 'उत्तमः पुरुषस्त्वन्यः परमात्मा' इति च (It has been stated that Supreme Self is known as Paramātmā— Gītā-

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15.17). अतो न तृतीयवचनमनवकाशमिति चेन्न (Therefore, there arises no need for any more assertion. However, it is not so).

प्रदर्शितश्रुतिस्मृतिभ्यामस्याः श्रुतेर्विशेषवचनत्वेन कैश्चिदपि सामान्यैर्वचनान्तरैर्बाधानुपपत्तेः (The statement quoted from this scripture does not contradict with any statements of other scriptures and also general statements).

न चोक्तत्रैविध्यस्य श्रुतिस्मृत्यन्तरप्रमाणकत्वं नास्तीति शंक्यम् (A doubt arises— three statements made above may not find any scriptural support).

'आनन्दं ब्रह्मणो विद्वान्' इत्यादिश्रुतीनां 'सदसत्तत्परं यद्' इत्यादिस्मृतीनां च अन्यत्र प्रदर्शितपूर्वत्वात् ('Brahma is of the nature of Bliss alone'- Taittirīyopa-2.4.1—this statement of the scriptures {*śrutis*} corroborates similar statements regarding its {Brahma's} being '*sat*, *asat* and also transcendental' to 'eternality {of Brahma}' made in other scriptures as well). 21-22.

Note. This explains the order of involution of *Prakṛti;* how it merges in the Absolute. This is opposite to creative process. 21-22.

अण्डं ज्ञानाग्निना तप्तं लीयते कारणैः सह ।
परमात्मनि लीनं तत्परं ब्रह्मैव जायते ॥ २३ ॥
aṇḍaṃ jñānāgninā taptaṃ līyate kāraṇaiḥ saha ।
paramātmani līnaṃ tat-paraṃ brahmaiva jāyate ॥ 23॥

Tr. Microcosm (individuality), having been burnt by the fire of wisdom, gets merged in *Paramātmā* (macrocosm) along with *kāraṇa* (causal body) and becomes *Para-brahma*. 23.

Vi. स्वाज्ञदृष्टिविकल्पितस्वातिरिक्तं स्वज्ञदृष्ट्या विलीनं सत् परमार्थदृष्ट्या ब्रह्मैव भवतीत्यर्थः (Ignorance regarding true nature of Self causes a perception that Self is different from *Brahma*. On occurance of Self-knowledge, this ignorance is removed and one becomes *Brahma* alone in absolute spiritual sense). 23.

निष्प्रतियोगिकं ब्रह्म[1]—
niṣpratiyogikaṃ brahma—
Brahma is without a second—
ततः स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
अनाख्यमनभिव्यक्तं सत् किञ्चिदवशिष्यते ॥ २४ ॥

1. Line not in M.

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tataḥ stimita-gambhīraṃ na tejo na tamas-tatam ।
anākhyam-anabhivyaktaṃ sat kiñcid-avaśiṣyate ॥ 24 ॥

Tr. Thereafter, there remains *sat* (Absolute *Brahma*) which is tranquil and sublime, which is neither radiance nor darkness outspread, also which is neither identifiable nor explicable. 24.

Vi. परमार्थदृष्ट्या कथं तद्ब्रह्म भवतीत्यत्राह — तत इति (How does one become one with *Brahma* in absolute spiritual sense, is being elaborated).

यतः स्वाज्ञादिदृष्ट्या स्वातिरिक्तप्रपञ्चः तदपवादोऽपि भवति, ततो वस्तुयाथार्थ्यदर्शनात् निर्गुणनिरवयवव्योमवत् स्तिमितगम्भीरं भूतभौतिकतेजस्तमःपरिच्छेदासम्भवात्, न तेजो न तमस्ततम् (In presence of ignorance regarding Self everything {apart from Self} appears as illusion. This is refutation {*apavāda* of Truth} due to mistaken belief. On realization of the Truth there remains no discrimination in regard to *bhūta* or *bhautika*, *tejas* {radiance} or *tamas* {gloom or ignorance}. Only attributeless, One {without a part}, {as pure as} the sky, absolute motionless and sublime {Brahma} prevails).

तथा नामरूपासम्भवाद् अनाख्यमनभिव्यक्तं स्वाज्ञादिदृष्टिमोहे सत्यसति सत् किञ्चिदवशिष्यते, 'ब्रह्ममात्रमसन्नहि' इति श्रुतेः (*Sat* alone prevails since there exists no name or form and even removal of ignorance regarding *sva* {Self}. Therefore, the scriptures declare— '*brahmamātram-asannahi*' {*Brahma* is eternal. There exists no *asat*}). 24.

ApD— पुच्छभूतं ब्रह्म हि निष्प्रतियोगिकमानन्दात्मनः परस्मादन्यत्सदिति तत्प्रकरणेष्ववोचाम (I have already stated in the relevant contexts that Brahma as part {*puccha*, lit. tail, individual, Ātmā} is also without a second, Transcendental and is Bliss alone which is not distinct from *sat*).

द्वैतिविशिष्टाद्वैतिभिस्त्रिभिश्च सिद्धान्ततेषु सर्वेषु प्रबन्धेषु अनुक्तस्यास्मत्प्रबन्धेषु सर्वेषु चोक्तस्य सगुणनिर्गुणातीतात्मक-वस्तुत्रैविध्यस्यास्यैतच्छ्रुतिप्रमाणकत्वं च विस्पष्टतरमस्तीत्यवगन्तव्यम् (All three schools of *Dvaita*, *Viśiṣṭādvaita* and *Advaita* have not clarified what is clarified in all my works that there is sufficient corroboration from scriptures as regards validity of the three – *saguṇa*, *nirguṇa* and *guṇātīta* {forms} of Brahma). 24.

ब्रह्मसिद्ध्युपायभूतं ध्यानम्[1] –

brahma-siddhyupāya-bhūtaṃ dhyānam—

Technique of *dhyāna* (meditation) to attain *Brahma*-hood—

1. Line not in M.

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ध्यात्वा मध्यस्थमात्मानं कलशान्तरदीपवत् ।
अंगुष्ठमात्रमात्मानमधूमज्योतिरूपकम् ॥
प्रकाशयन्तमन्तःस्थं[1] ध्यायेत् कूटस्थमव्ययम् ॥ २५ ॥
dhyātvā madhyastham-ātmānaṃ kalaśāntara-dīpavat ।
aṅguṣṭha-mātram-ātmānam-adhūma-jyoti-rūpakam ॥
prakāśayantam-antaḥsthaṃ dhyāyet kūṭastham-avyayam ॥ 25 ॥

Tr. Meditate on the internal *Ātmā* which is like the light of lamp placed inside a pot. *Ātmā* should be visualized and meditated upon. It is merely the size of thumb (subtle). It shines like a light of lamp without smoke, which enlightens all while remaining inside and which is ever motionless and immutable. 25.

Vi. एवं निष्प्रतियोगिकब्रह्ममात्रसिद्ध्युपायमाह — ध्यात्वेति ॥ २५ ॥

विज्ञानात्मा तथा देहे जाग्रत्स्वप्नसुषुप्तितः ।
मायया मोहितः पश्चाद् बहुजन्मान्तरे पुनः ॥ २६ ॥
vijñānātmā tathā dehe jāgrat-svapna-suṣuptitaḥ ।
māyayā mohitaḥ paścād bahu-janmāntare punaḥ ॥ 26 ॥
सत्कर्मपरिपाकात्तु स्वविकारं चिकीर्षति ।
कोऽहं कथमयं दोषः संसाराख्य[2] उपागतः ॥ २७ ॥
satkarma-paripākāt-tu svavikāraṃ cikīrṣati ।
ko'haṃ katham-ayaṃ doṣaḥ saṃsārākhya upāgataḥ ॥ 27 ॥

Tr. *Ātmā* which is omniscient remains in body and undergoes the states of *jāgrat, svapna* and *suṣupti* having been deluded by *māyā* and then after several lives, when *sat-karmas* (meritorious deeds) get matured, it inquires about 'who am I' and 'how demerits called as *saṃsāra* have crept in me'? 26-27.

Vi. स्वेन रूपेण विज्ञानात्मा परमात्मापि स्वातिरिक्तात्मात्मीयाभिमानतः संसरति, अनेककोटिजन्मसुकृतपरिपाकवशात् प्रत्यगभिमुखो भवति, ततः स्वाज्ञ-विकल्पित-प्रपञ्च-कलना-विरल-विदेह-मुक्तात्मरूपतया अवशिष्यते इत्याह — विज्ञानात्मेति (In their own nature *Paramātmā* as well as *Ātmā* are Pure Consciousness, which keep moving ahead being

1. संसार्याख्य —M.

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propelled by 'ego' {or I-ness} which is non-Self. Due to good fortune earned through several lives, it turns inwardly. Therefore, it gains the rare state of 'aloofness' known as *videha-mukti* revealing the true form of the Self through certain practice by overcoming mental constructions born out of ignorance). 26-27.

Note. For *māyā* see note on prakṛti in Appendix on p.298. For svapna see Appendix p.303. 26-27.

जाग्रत्स्वप्ने व्यवहरन्त्सुषुप्तौ क्व[1] गतिर्मम ।
इति चिन्तापरो भूत्वा स्वभासा च विशेषतः ॥ २८ ॥
jāgrat-svapne vyavaharant-suṣuptau kva gatir-mama ।
iti cintāparo bhūtvā svabhāsā ca viśeṣataḥ ॥ 28 ॥

Tr. —'Who am I functioning in waking (*jāgrat*) and dreaming (*svapna*) states?' 'And whither lies my destination during deep sleep (*suṣupti*) state?' — Thus one should deeply contemplate by one's own inner conscience. 28.

अज्ञानात्तु चिदाभासो बहिस्तापेन तापितः ।
दग्धं भवत्येव तदा तूलपिण्डमिवाग्निना ॥ २९ ॥
ajñānāt-tu cid-ābhāso bahis-tāpena tāpitaḥ ।
dagdhaṃ bhavatyeva tadā tūla-piṇḍam-ivāgninā ॥ 29 ॥

Tr. Consciousness is not perceived due to ignorance and also due to distraction (of senses). Just as a ball of cotton is burnt in fire, similarly, ignorance concealing radiance of Consciousness too is removed (instantly). 29.

ApD— तूलपिण्डस्येव दाहाभ्युपगमान्न मिथ्यात्वनिश्चयमात्रेणालम् (Suffice it to say that it is not false since it {ignorance} gets burnt as easily as a ball of cotton). 29.

दहरस्थः प्रत्यगात्मा नष्टेऽज्ञाने[2] ततः परम् ।
विततो व्याप्य विज्ञानं दहत्येव क्षणेन तु ॥ ३० ॥
daharasthaḥ pratyag-ātmā naṣṭe'jñāne tataḥ param ।
vitato vyāpya vijñānaṃ dahatyeva kṣaṇena tu ॥ 30 ॥

1. त्व —M. 2. नष्टे ज्ञाने —M.

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Tr. When ignorance is destroyed, the innermost Self (*Ātmā*) residing inside the cavity pervades all and burns out the very (worldly) knowledge (ignorance) in a moment. 30.

Note. On Ātmā, see Appendix on p.263. 30.

ApD— विज्ञानमज्ञानमित्यर्थः (*Vijñāna* here is a synonym of *ajñāna* {ignorance}).

विततो व्याप्येति दहरस्थप्रत्यगात्मनः सर्वव्यापकत्वात् क्षणेनाज्ञानदाहकत्वसिद्धिः (Internal Self indeed pervades all. Therefore, it is possible to dispel darkness of ignorance in a moment).

अन्यथा दहरस्थस्य व्यापकत्वासिद्धावज्ञानदाहकत्वासिद्धेः (Otherwise since the internal cavity does not extend externally, it cannot be effective in dispelling the darkness). 30.

मनोमयज्ञानमयान्[1] सम्यग् दग्ध्वा क्रमेण तु ।
घटस्थदीपवच्छश्वदन्तरेव प्रकाशते ॥ ३१ ॥
manomaya-jñānamayān samyag dagdhvā krameṇa tu ।
ghaṭastha-dīpavac-chaśvad-antar-eva prakāśate ॥ 31 ॥

Tr. Just as a light of lamp kept inside a pot burns (all darkness), similarly, all knowledge born in mind inclusive even of intelligence (intuition) is consecutively burnt out. Only inner (Self) shines forth. 31.

ApD— तर्हि दहरस्थस्य बहिर्व्यापकत्वासिद्धौ कीदृशी स्थितिरित्यत आह – (Since {internal} cavity does not expand externally, how can its nature be understood?).

मनोमयं विज्ञानमयं च सम्यग्दग्ध्वानन्दमयस्य दाहाभावात् घटस्थदीपवदन्तरेव प्रकाशमानत्वाच्च क्रमेणैव मुक्तिः स्यादिति (Even though the two sheaths of *manomaya* and *vijñānamaya* are transcended, however, *ānandamaya koṣa* is not overcome, which shines like a lamp kept inside a pot, thus gradually bringing in the state of *mukti*). 31.

जीवन्मुक्तिविदेहमुक्ती[2]—

jīvan-mukti-videha-muktī—

Description of *jīvanmukti* and *videhamukti*—

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1. ज्ञानमयं —M. 2. Line not in M.

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ध्यायन्नास्ते मुनिश्चैवमा सुप्तेरा मृतेस्तु यः ।
जीवन्मुक्तः स विज्ञेयः स धन्यः कृतकृत्यवान् ॥ ३२ ॥
dhyāyan-nāste muniś-caivam-ā supter-ā mṛtes-tu yaḥ ।
jīvan-muktaḥ sa vijñeyaḥ sa dhanyaḥ kṛta-kṛtyavān ॥ 32 ॥

Tr. A *muni* who remains in the state of contemplation (on Self) even in the state of *suṣupti* and also till death is known as *jīvanmukta*, who is blessed and accomplished. 32.

ApD— कस्तर्हि जीवन्मुक्तः स्यादित्यत आह – (Who should be known as a *jīvanmukta*? It is being explained). 32.

जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते ।
विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥ ३३ ॥
jīvanmukti-padaṃ tyaktvā svadehe kālasāt-kṛte ।
viśatyadeha-muktatvaṃ pavano'spandatām-iva ॥ 33 ॥

Tr. Just as air becomes motionless, he enters the state of *adehamukti* after leaving the state of *jīvanmukti* , while his body undergoes dissolution in due course of time. 33.

Vi. स्वदेहे रूढमूलदेहाभिमाने कालसात्कृते विरूपविलयं गते सत्यथ देहादावात्मात्मीयाभिमानासम्भव-प्रबोध-समकालमस्पन्द-पवनाकाशवद्विदेहमुक्तत्वं विशति, विदेहमुक्तः स्वमात्रमवशिष्यते इत्यर्थः (Being in the body, one has a strong attachment towards bodily existence. In due course of time, this attachment towards body is shredded. This affinity with body is transformed into an experience that everything is Ātmā alone. Thus arrogance is overcome. One attains a state similar to *ākāśa*, pure space, where air is completely motionless. It is called *videhamukti* – emancipation while in the body. Then what remains is *sva* – Self). 33.

ApD— य एवं पूर्वोक्तरीत्या विततो व्याप्य सोऽहमिति ध्यायन्नास्ते स एव जीवन्मुक्तः कृतकृत्यवान्, स्वदेहे कालसात्कृते सति अदेहमुक्तत्वं विशतीति स्पष्टमन्यत् (One who contemplates on the Self which is all-pervading as said above, is *jīvanmukta* and an accomplished one. He enters the state of *adehamuktatva* through dissolution of his body. All else is clear). 33.

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Note. On Jīvanmukti and videhamukti see Appendix on p.279. 33.

अशब्दमस्पर्शमरूपमव्ययं
तथारसं नित्यमगन्धवच्च यत् ॥
अनाद्यनन्तं[1] महतः परं ध्रुवं
तदेव शिष्यत्यमलं निरामयम् ॥ ३४ ॥
aśabdam-asparśam-arūpam-avyayaṃ
tathārasaṃ nityam-agandhavac-ca yat ॥
anādyanantaṃ mahataḥ paraṃ dhruvaṃ
tad-eva śiṣyatyamalaṃ nirāmayam ॥ 34 ॥

Tr. One attains the state which is inexplicable, un-touchable, immutable, tasteless, eternal, without smell, beginning- and endless, transcendental (formless) even to *mahat* (Primal), constant, blemishless and free from all ills. 34.

इत्युपनिषत्[2]
ityupaniṣat
Here ends the *Upaniṣad.*

Vi. शब्दादिप्रपञ्चे सति विदेहमुक्तस्य स्वात्ममात्रता कथमित्यत आह —अशब्दमिति (How can there exist a state of *sva* {Self} for a *videhamukta,* since there exists *prapañca* of *śabda* etc.?

सर्वापह्नवसिद्धविदेमुक्तस्वरूपं ब्रह्म निष्प्रतियोगिकस्वमात्रमित्यत्र न विवादः (This is answered thus: There is no dispute in regard to *Brahma* who is without a second and who is *sva* {Self} alone experienced by a *videhamukta* on overcoming all concealment of wisdom in the form of *vikāras* {mutations} of *śabda* etc. {sensory perception}).

यदि स्वाज्ञदृष्ट्या शब्दादिविकारः स्यात्, तदा स्वज्ञदृष्ट्या शब्दादिविलयाधिकरणमशब्दादिविशेषेणविशिष्टं भवति, तदेव परमार्थदृष्ट्या निष्प्रतियोगिकस्वमात्रम् अवशिष्यते इत्यर्थः (Due to ignorance about *sva* {Self}, there also exists *śabda* {mental constructions}. In the Absolute state of spiritual evolution, undoubtedly the state of *Brahma*-hood experienced in the state of *videhamukti,* there prevails an experience of Self alone free from all dualities and mental constructions).

इत्युपनिषच्छब्दः योगकुण्डल्युपनिषत्समाप्त्यर्थः (*'Ityupaniṣad'*- indicates the end of the book of Yogakuṇḍalyupaniṣad). 34.

1. मन्तस्थं —M. 2. Line not in M.

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इति तृतीयोऽध्यायः

iti tṛtīyo'dhyāyaḥ

Here ends the third chapter.

Vi. श्रीवासुदेवेन्द्रशिष्योपनिषद्ब्रह्मयोगिना ।
योगकुण्डल्युपनिषद्व्याख्यानं लिखितं स्फुटम् ।
कुण्डल्युपनिषद्व्याख्याग्रन्थस्तु द्विशतं स्मृतः ॥

(Upaniṣad-brahma-yogī who has been a pupil of Śrīvāsudevendra has written the commentary on Yogakuṇḍalyupaniṣad. This commentary is the one-hundred-and-second).

इति श्रीमदीशाद्यष्टोत्तरशतोपनिषच्छास्त्रविवरणे षडशीतिसंख्यापूरकं योगकुण्डल्युपनिषद्विवरणं संपूर्णम् (Here ends the commentary named Vivaraṇa on Yogakuṇḍalyupaniṣad, the eighty-sixth in the order of the Upaniṣads such as Īśā etc).

ApD— नन्वस्या उपनिषदोऽयं तृतीयोऽध्यायः, द्वितीयतृतीयौ कुतो न व्याख्यातौ ? (This is the Third Chapter of this Upaniṣad. **Why First and Second chapters are not commented upon?**). अत्रोच्यते – (The answer is given below).

तयोर्ह्यध्याययोरुक्तार्था हि योगशिखायां योगचूडामण्यां योगतत्वेऽन्यासु चोपनिषत्सु बहुश उक्ताः **(Contents of those chapters are variously explained in Yogaśikhopaniṣad, Yogacūḍāmaṇyupaniṣad, Yogatatvopaniṣad and also other several Upaniṣads).**

केवलहठयोगविषया मन्दाधिकार्युपयुक्ता स्पष्टार्थाश्च (This chapter is commentated upon to help the mediocre aspirants and also to clarify certain issues).

अतः पिष्टपेषणादिव तद्व्याख्यायामुपरताः स्मः (To avoid repetition, I did not venture into writing a commentary on those chapters). 34.

इति योगकुण्डल्युपनिषद्भाष्यं समाप्तम्

Here ends the commentary on Yogakuṇḍalyupaniṣat

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योगचूडामण्युपनिषद्
Yogacūḍāmaṇyupaniṣad

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ॐकारेण सर्वा वाक् सन्तृण्णा
All speech is replete with Oṃkāra
ॐकार एवेदं सर्वम्
All this is Oṃkāra alone
— Chāndogyopaniṣad-2.23. 3,4

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योगचूडामण्युपनिषद्

Yogacūḍāmaṇyupaniṣad

आप्यायन्तु — इति शान्तिः

āpyāyantu – iti śāntiḥ

योगांगषट्कम्

yogāṅga-ṣaṭkam

Yoga of six components

योगचूडामणिं वक्ष्ये योगिनां हितकाम्यया ।
कैवल्यसिद्धिदं गूढं सेवितं योगवित्तमैः ॥ १ ॥
yogacūḍāmaṇiṃ vakṣye yoginām hita-kāmyayā ।
kaivalya-siddhidaṃ gūḍhaṃ sevitaṃ yoga-vittamaiḥ ॥ 1 ॥

Tr. I desribe Yogacūḍāmaṇi for welfare of *yogīs*. It offers *kaivalya*. It is a secret practised by experts of *yoga*. 1.

विवरणम्—
vivaraṇam (Vi.)—
Here follows (the commentary named) Vivaraṇa—

Vi. मूलाधारादिषट्चक्रसहसारोपरिस्थितम् ।
योगज्ञानमुख्यफलं[1] रामचन्द्रपदं भजे ॥

(I bow down to the feet of Rāmacandra who is considered the summum bonum of *yoga* practice and who is placed above six *cakras* like *mūlādhāra*, *sahasrāra* etc.).

इह खलु सामवेदप्रविभक्तेयं योगचूडामण्युपनिषत् षडंगयोगोपाय-प्रदर्शन-पूर्वकं निष्प्रतियोगिकब्रह्ममात्रपर्यवसन्ना विजयते (Present Upaniṣad Yogacūḍāmaṇi falls in the category of *Sāmaveda*. It delineates Yoga of six components. It also deals in *Brahma* which is without comparison. May this {Upaniṣad} prevail !)

अस्याः स्वल्पग्रन्थतो विवरणमारभ्यते । स्वाज्ञलोकमुद्दिश्य श्रुतिरेवमाह — योगेति (As it is in precise form, {a commentary on it named} Vivaraṇa follows. Even *śruti* addresses to those seeking Self-realisation {who are ignorant regarding the nature of Self}).

योगचूडामणिं योगश्रेष्ठमित्यर्थः । कथमस्य चूडामणित्वम् ? इत्यत्राह — कैवल्येति ('Yogacūḍāmaṇi' means supreme wisdom of *yoga*. Why should it be considered superior?)

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1. योगज्ञानैकफलकं —इति च पाठः, योगज्ञानं .Mu,K.

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अस्य कैवल्यफलतया योगवित्तमसेवितत्वात् चूडामणित्वं युज्यते इत्यर्थः (It is superior since it results in *kaivalya*. Moreover, its tenets have been followed by great masters of *yoga*). 1.

Note. A close study of this text shows that Yogacūḍāmaṇi is an adoptation or elaboration of the precised contents of Māṇḍūkyopaniṣad on *haṭhayogic* lines. This Upaniṣad deals chiefly in setting forth valuable practicable guidelines to four sublime states of consciousness in relation to *Oṃ* appearing in Māṇḍūkyopaniṣad. In its own style Māṇḍūkyopaniṣad is quite precised and therefore no practical guideline has been given therein by the Seers. Yogacūḍāmaṇi serves valuable purpose of providing much needed guidance. For detailed guidelines on OM and four states of consciousness and its various practices, see verse no. 81 onwards of this text.

Kaivalya— Amarakośa regards *apavarga, mukti, kaivalya, nirvāṇa, śreyas, niḥśreyas, amṛta, mokṣa* as synonyms. It is generally translated as liberation or salvation. One system of philosophy adopted one of these synonyms. Thus the system of Vedānta uses *mokṣa*. *Apavarga* is laid down in the very first *sūtra* of Nyāya. *Nirvāṇa* is a Buddhist patent. *Śreyas* is a Kaṭhopaniṣadika term while *kaivalya* is used in Pātañjala Yoga Sūtra.

The word *kaivalya* is derived from *kevala* which denotes aloneness or highest isolation.

It stands for absolute freedom from pain. In such a state, Self enjoys freedom from bondage of the body and senses. It remains in its own true nature of consciousness.

The word does not appear in the early Vaidika Saṃhitās or even Upaniṣads. However, Śvetāśvatara Upaniṣad-IV.18 makes a mention of *kevala*.

Yogavittama— A list of experts of *yoga* has been given by Svātmārāma in his treatise of Haṭhapradīpikā (10 ch.)-I.4-9. See the same for details on each of them. 1.

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।
ध्यानं समाधिरेतानि योगांगानि भवन्ति षट् ॥ २ ॥
āsanaṃ prāṇa-saṃrodhaḥ pratyāhāraś-ca dhāraṇā ।
dhyānaṃ samādhir-etāni yogāṅgāni bhavanti ṣaṭ ॥ 2 ॥

Tr. *Āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi* are six components of *yoga*. 2.

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Vi. यमनियमसाधनसम्पन्नानां षडंगयोगः उच्यते — आसनमिति (Those who have already practised/mastered *yama* and *niyama*, to them *yoga* of six components is recommended starting with *āsana*). 2.

ApD—

आसनादिषडंगानि प्रोच्यन्ते यत्र योगिनाम् ।
हिताय क्रियते व्याख्या योगचूडामणिश्रुतेः ॥

(Six components such as *āsana* etc. are being described for the welfare of the *yogīs*. The commentary on Yogacūḍāmaṇi is also being presented with this objective).

नन्वयं षडंगयोगश्च परिच्छिन्नप्रत्यगात्मज्योतिर्विषयक एवावगम्यते (It is learnt that this *yoga* of six components relates to partial internal light emanating from Self {individual}.

नत्वपरिच्छिन्नपरब्रह्मविषयकः (However, this does not deal in Para Brahma the Absolute).

कुतः ? (How is this learnt?).

नाभौ तु मणिवद्बिम्बमित्यादिवचनैः परिच्छिन्नत्वदर्शनादिति चेन्नायं दोषः (It is so since it has been said that an individualistic internal orb of light is perceived at the navel which is of the form of individual Self. Therefore, this is not a problem).

परिच्छिन्नप्रत्यगात्मयोगस्यैवादौ चित्तशुध्यर्थकत्वेन वक्तव्यत्वेन तदुक्तावपि निर्गुणब्रह्मात्मैक्यानुभवार्थकापरिच्छिन्नयोगस्य चेह सद्योमुक्त्यर्थमभिहितत्वमस्त्येव (Practice of *yoga* purifies *citta* through the process of internalization towards the individualistic Self. Therefore, it is suggested for union of nirguṇa Brahma and Ātmā through this Supreme science of Yoga. Additionally, it brings about immediate *mukti*).

तथाहि (It has been said—)

समाधौ परमं ज्योतिरनन्तं विश्वतोमुखम् ।
तस्मिन् दृष्टे महायोगे यातयातो न विद्यते ॥ इत्युक्तम् ॥

(In the state of *samādhi*, the supreme eternal light which pervades all, is perceived. It is said that on perceiving this, one does not return to the world).

तस्मात् सर्वासां च श्रुतीनां निराधाराण्डपरब्रह्मात्मैक्ययोग एव तात्पर्यमवगन्तव्यम् (Therefore, it should be noted that the purport of all the scriptures is to describe the course of oneness of *Ātmā* and Para Brahma).

त्रिशिखाद्याश्चूपनिषत्सूक्ता एवार्था इह चोच्यन्ते (In this Upaniṣad, all those issues are being described which appear also in Triśikhibrāhmaṇopaniṣad etc.).

यद्येतेषु श्लोकेषु यः कश्चिद्विशेषो भवेत्, तं संग्रहेण व्याख्यातुं शक्यम् (In this Upaniṣad, I shall succinctly explain whatever is special). न तु सोऽस्ति (It is not so).

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न च वाक्यार्थावगतिश्रमोऽस्ति (One does not need to work hard to draw the meaning of the *ślokas*).

सर्वेषां च श्लोकानां विस्पष्टवाक्यार्थवत्वात् (Content of all the *ślokas* is clear).

तस्मात् पिष्टपेषणदोषाप्रसक्त्यै वाक्यलेखनप्रवृत्तेरुपरम्यते इत्यवगन्तव्यम् (It is to be noted that to avoid repetition, a sentence {of the text} is not written again). 2.

Note. Instead of popular concept of *aṣṭāṅgayoga*, Yogacūḍāmaṇī suggests *ṣaḍaṅgayoga*. It is natural to raise a doubt, why practice of *yama* and *niyama* has been excluded in this scheme of *ṣaḍaṅgayoga*. Clarification to this has been provided by the commentator saying that practice of *yama* and *niyama* has not been oversighted. Rather it is taken for granted that an aspirant of *yoga* would have essentially included the moral and ethical values of *yama* and *niyama* to qualify for further /advanced practice of *yoga*.

Yoga of six components has also been suggested in classical texts of *haṭhayoga* such as Gorakṣa Śataka-4. 2.

एकं सिद्धा[1]सनं प्रोक्तं द्वितीयं कमलासनम् ॥ ३ ॥
ekaṃ siddhāsanaṃ proktaṃ dvitīyaṃ kamalāsanam ॥ 3 ॥

Tr. *Siddhāsana* and *kamalāsana* are two (important) *āsanas*. 3.

Vi. आदावासनमुद्दिशति — एकमिति । प्रोक्तं — सिद्ध-पद्मासन-लक्षणस्य त्रिशिखिब्राह्मणोपनिषदि प्रकाशितत्वात् (*Āsana* is described first. Technique of *siddhāsana* and *padmāsana* appears in Triśikhi-brāhmaṇopaniṣad ?). 3.

Note. See Triśikhi-brāhmaṇopaniṣad-Mantra-39 for padmāsana and Mantra-49 for siddhāsana. 3.

योगसिद्धये आवश्यकं देहतत्त्वज्ञानम्[2]—
yoga-siddhaye āvaśyakaṃ deha-tatva-jñānam—

Here follows the description of *deha-tatva* (body and its constituent elements) which is necessary for success in *yoga*—

षट्चक्रं षोडशाधारं त्रिलक्ष्यं व्योमपञ्चकम् ।
स्वदेहे यो न जानाति तस्य सिद्धिः कथं भवेत् ॥ ४ ॥
ṣaṭ-cakraṃ ṣoḍaśādhāraṃ tri-lakṣyaṃ vyoma-pañcakam ।
sva-dehe yo na jānāti tasya siddhiḥ kathaṃ bhavet ॥ 4 ॥

---

1. एकं सिद्धा —not in M. 2. Line not in M.

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Tr. How can one attain success (in *yoga*) who is not aware of six *cakras*, sixteen *ādhāras*, three *lakṣyas*, five *vyomas* in the body. 4.

Vi. देहतत्वज्ञानं विना देहे सिद्धिः कथं स्यादित्याक्षिपति — षट्चक्रमिति । मूलाधारादिषट्चक्रम् (How can body be fortified without acquiring its basic knowledge ? Therefore, description of six *cakras* like *mūlādhāra* etc. is provided).

मूलाधारत्रिकोणमारभ्य षोडशान्तावधि षोडशाधारं विद्यते (Beginning at the triangle of *mūlādhāra* and ending at sixteenth, there are sixteen *ādhāras*).

तद् राजयोगसारे प्रसिद्धम् (These are described in **Rājayogasāra**).

बाह्यमध्यान्तर्भेदेन त्रिलक्ष्यम् (There are three *lakṣyas* such as *bāhya*, *madhya* and *antar*).

आकाशादिपरमाकाशान्तं व्योमपञ्चकम् । शिष्टं स्पष्टम् (There are five *vyomas* starting at *ākāśa* upto *paramākāśa*. Rest all is clear). 4.

Note. For three *lakṣyas* see Yogakuṇḍalyupaniṣad-3.2-4—

In place of six *cakras*, Siddha Siddhānta Paddhati-II.1 names nine *cakras* which are *brahmacakra* (at *mūlādhāra*), *svādhiṣṭhāna*, *nābhicakra*, *hṛdayacakra*, *kaṇṭhacakra*, *tālucakra*, *bhrūcakra*, *nirvāṇacakra* and *ākāśacakra*. Sixteen *ādhāras* described in Siddha Siddhānta Paddhati-II.10-25 are *pādāṅguṣṭha*, *mūlādhāra*, *gudādhāra*, *meḍhrādhāra*, *oḍyāṇādhāra*, *nābhyādhāra*, *hṛdayādhāra*, *kaṇṭhādhāra*, *ghaṇṭikādhāra*, *tālvādhāra*, *jihvādhāra*, *bhrūmadhyādhāra*, *nāsādhāra*, *kapāṭādhāra*, *lalāṭādhāra* and *brahmarandhra*. For a detailed description of three *lakṣyas* see Siddha Siddhānta Paddhati—II.26-29. Five *vyomas* as described in Siddha Siddhānta Paddhati-II.30 are *ākāśa*, *parākāśa*, *mahākāśa*, *tatvākāśa* and *sūryākāśa*.

System of *yoga*, especially *Haṭha*, lays great significance in acquiring knowledge of the body. Therefore all classical scriptures on *yoga* describe the body and *tatvas* (elements) it is made up of, *cakras*, their formation, functions and locations, *granthis* or knots and so on. This system considers that for a *yogī* to ensure success in the path of *yoga*, knowledge of the body is of great importance. It should be noted that the anatomy and physiology of the human body as understood by this system is at variance with the modern understanding of the same. Various components of human body as described in the *yoga* texts such as *cakras* and their petals along with presiding deities, *granthis*, *ādhāras* and so on do not find exact parallels in modern Anatomy. To understand the human anatomy and physiology according to *yoga* tradition in the light of modern terminology, to initiate an indepth study will be of great help.

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More details on body is available in Yuktabhavadeva, Siddha-siddhānta-paddhati and Haṭhatatvakaumudī etc.

A manuscript named **Rājayogasāra** authorship of which is ascribed to Śaṅkarācārya is deposited in Adyar Library, Madras and Government Oriental MSS Library, Madras. 4.

मूलाधाराद्दिचक्राणि[1]—
mūlādhārādi-cakrāṇi—
Description of *cakras* like *mūlādhāra*—

चतुर्द्दलं स्यादाधारं स्वाधिष्ठानं च षड्दलम् ।[1]
नाभौ दशदलं पद्मं हृदयं[2] द्वादशारकम् ॥ ५ ॥
caturddalaṃ syād-ādhāraṃ
svādhiṣṭhānaṃ ca ṣaḍ-dalam ।
nābhau daśadalaṃ padmaṃ
hṛdayaṃ dvādaśārakam ॥ 5 ॥
षोडशारं विशुद्ध्याख्यं भ्रूमध्ये[3] द्विदलं[4] तथा ।
सहसदलसंख्यातं ब्रह्मरन्ध्रे महापथि ॥ ६ ॥
ṣoḍaśāraṃ viśuddhyākhyaṃ
bhrūmadhye dvidalaṃ tathā ।
sahasradala-saṃkhyātaṃ
brahmarandhre mahāpathi ॥ 6 ॥

Tr. (*Mūla*)*ādhāra* is of four petals, *svādhiṣṭhāna* is of six petals, *padma* (lotus) at the navel is of ten petals, *hṛdayacakra* is of twelve spokes, *viśuddha* is of sixteen, *bhrūmadhya-cakra* is of two petals, while (*sahasrāra*) *cakra* located in *mahāpatha* (*brahmarandhra*) has thousand petals. 5-6.

Vi. यत् त्वया पृष्टं तत् मूलाधारादिसहस्रारान्तेष्वन्तर्भवतीत्याह — चतुर्द्दलमिति (Whatever has been enquired by you is already included in *mūlādhāra* to *sahasrāra*). 5-6.

Note. Number of *cakras* in the literature of Tantra is more than 6. For details on *cakras* see Appendix p.266. 5-6.

1. Line not in M. 2. हृत्पद्मं —M. 3. विशुद्धौ द्वादशदलं स्त्रीमध्ये —M. 4. मध्यं विदलं -U.

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योनिस्थाने परमज्योतिर्दर्शनम्[1]—
yoni-sthāne parama-jyotir-darśanam—
Vision of *paramajyotis* in *yonisthāna* (perineum)—

आधारं प्रथमं चक्रं स्वाधिष्ठानं द्वितीयकम् ।
योनिस्थानं द्वयोर्मध्ये कामरूपं निगद्यते ॥ ७ ॥
ādhāraṃ prathamaṃ cakraṃ
svādhiṣṭhānaṃ dvitīyakam ।
yoni-sthānaṃ dvayor-madhye
kāma-rūpaṃ nigadyate ॥ 7 ॥

Tr. First *cakra* is *ādhāra*, while second is *svādhiṣṭhāna*. *Yonisthāna* which is also called as *kāmarūpa*, is located between these two. 7.

Vi. प्रथमद्वितीयचक्रतया नामोद्दिश्य क्रमेण विवृणोति — आधारमिति ।
योनिस्थानं किमित्यत्र — योनिस्थानमिति (*Yoni* stands for *kuṇḍalinī-śakti*).
द्वयोः मूलाधारस्वाधिष्ठानयोः ॥ ७ ॥

कामाख्यं तु गुदस्थाने पंकजं तु चतुर्दलम् ।
तन्मध्ये प्रोच्यते योनिः कामाख्या सिद्धवन्दिता ॥
तस्य मध्ये महालिंगं पश्चिमाभिमुखं स्थितम् ॥ ८ ॥
kāmākhyaṃ tu guda-sthāne paṅkajaṃ tu caturddalam ।
tan-madhye procyate yoniḥ kāmākhyā siddha-vanditā
tasya madhye mahā-liṅgaṃ paścimābhimukhaṃ sthitam ॥ 8 ॥

Tr. There is a lotus named *kāma* of four petals located at the region of anus. *Kāmākhyā* the *yoni* (*kuṇḍalinī*) which is adorned by *siddhas* is situated at the centre of this (lotus). At the centre of this *yoni*, *mahāliṅga* is located facing westward. 8.

Vi. योगसिद्धेः तत्पीडनपूर्वकत्वात् तदेव विशदयति — कामाख्यमिति ।
योगसिद्धिकामाख्यम् (For success in Yoga pressing of *yoni* is being described).
योनिः कुण्डलिनीशक्तिः । अस्याः जगत्प्रसूतिहेतुत्वात् योनित्वमुपपद्यते (It {*kuṇḍalinī*} is called *yoni* since from this the entire creation is created).

1. Line not in M.

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अत एव कामाख्या (Therefore, it is also known by the name *kāma*).

तस्य सुषुम्नामध्यविलसितकुण्डलिनीभोगस्य मध्ये वायव्यं पश्चिमाभिमुखं महालिंगं केवलकुम्भके योगिप्रत्यक्षतया स्थितं भवति (*Mahāliṅga* which is of the nature of *vāyu* {air} facing west is situated at the centre of *suṣumnā* enjoying company of *kuṇḍalinī*. It is experienced by *yogīs* during practice of *kevala-kumbhaka*). 8.

नाभौ तु मणिवद्बिम्बं यो जानाति स योगवित् ।
तप्तचामीकराभासं तडिल्लेखेव[1] विस्फुरत् ॥
त्रिकोणं तत्पुरं वह्नेरधोमेढ्रात् प्रतिष्ठितम् ॥ ९ ॥
nābhau tu maṇivad-bimbaṃ yo jānāti sa yogavit ।
tapta-cāmīkarābhāsaṃ taḍil-lekheva visphurat ॥
trikoṇaṃ tatpuraṃ vahner-adhomeḍhrāt pratiṣṭhitam ॥ 9 ॥

Tr. At the navel there is a *bimba* (reflection) which is like a jewel as brightly shinning as heated gold which is also like a streak of lightning, knowledge of which offers wisdom of *yoga*. This *pura* (place, lit. residence) of *vahni* (fire) is triangular in shape which is situated below generative organ. 9.

Vi. एवं ज्ञानवदभ्यासफलमाह — नाभाविति । मेढ्रादधो-विद्यमानवह्निमण्डलस्वरूपमाह — तप्तेति (Region of *vahni* {fire} below the navel is being described). 9.

समाधौ परमं ज्योतिरनन्तं विश्वतोमुखम् ।
तस्मिन् दृष्टे महायोगे यातायातो न विद्यते ॥ १० ॥
samādhau paramaṃ jyotir-ananataṃ viśvatomukham ।
tasmin dṛṣṭe mahāyoge yātāyāto na vidyate ॥ 10 ॥

Tr. In the state of *samādhi* one perceives this as extremely bright light which pervades whole universe. On perceiving this light, through practice of *yoga* one does not move any more (die or take birth). 10.

Vi. यस्य एवं योगकाले पावकी ज्वाला दृश्यते तस्य पुनरिडादि-मार्गेण यातायातो न विद्यते इत्याह — समाधाविति (One who perceives this blazing fire during practice of *yoga*, does not experience movement {of *prāṇa*} through *iḍā* etc.). 10.

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1. तटिल्लेखेव —M.

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स्वाधिष्ठानादिचक्रलक्षणम्[1] —
svādhiṣṭhānādi-cakra-lakṣaṇam —
Characteristics of *cakras* like *svādhiṣṭhāna* etc.—
स्वशब्देन भवेत् प्राणः स्वाधिष्ठानं तदाश्रयम्[2] ।
स्वाधिष्ठानाश्रयादस्मान्मेढ्रमेवाभिधीयते ॥ ११ ॥
svaśabdena bhavet prāṇaḥ svādhiṣṭhānaṃ tad-āśrayam ।
svādhiṣṭhānāśrayād-asmān-meḍhram-evābhidhīyate ॥ 11 ॥

Tr. *Sva* stands for *prāṇa* and *svādhiṣṭhāna* is its abode. Since it (*prāṇa*) is located at *svādhiṣṭhāna*, it (*svādhiṣṭhāna*) is also called *meḍhra*. 11.

Vi. स्वाधिष्ठानलक्षणमाह — स्वेति ॥ ११ ॥

Note. *Meḍhra* generally means male generative organ. 11.

तन्तुना मणिवत् प्रोतो योऽत्र[3] कन्दः सुषुम्नया ।
तन्नाभिमण्डले चक्रं प्रोच्यते मणिपूरकम् ॥ १२ ॥
tantunā maṇivat proto yo'tra kandaḥ suṣumnayā ।
tan-nābhi-maṇḍale cakraṃ procyate maṇipūrakam ॥ 12 ॥

Tr. Just as gems are strung together by a thread, similarly, *kanda* which is located here is adorned by *suṣumnā*. *Cakra* named *maṇipūraka* is located at the navel region. 12.

Vi. मेढ्रस्य प्राणनाडित्वात् स्वाधिष्ठानाश्रयत्वं युज्यते (*Prāṇa-nāḍī* is situated at the generative organ. That is why it is justified to state that *svādiṣṭhāna* is the location).
मणिपूरकलक्षणं किमित्यत्र तन्तुनेति ॥ १२ ॥

Note. Description of *cakras* is incomplete. Only two *cakras* are described while according to Siddha-siddhānta-paddhati-II.109 there are nine *cakras* situated in human body. 12.

द्वादशारे महाचक्रे पुण्यपापविवर्जिते ।
तावज्जीवो भ्रमत्येव यावत्तत्त्वं न विन्दति ॥ १३ ॥

1. Line not in M. 2. तदाश्रयः —M, तदाश्रयः - K,A1,A2. 3. यत्र —M.

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dvādaśāre mahācakre puṇya-pāpa-vivarjite ।
tāvaj-jīvo bhramatyeva yāvat-tatvaṃ na vindati ॥ 13 ॥

Tr. This is also called *mahācakra* of twelve spokes which is free from both virtue and vice. So long as *jīva* is travelling (in these *cakras*), one will not be able to realize Self. 13.

Vi. स्वाज्ञानावधि जीवो हृदासनः सन् संसारमण्डले परिभ्रमतीत्याह — द्वादशार इति । पुण्यपापविवर्जिते —तत्र प्रत्यग्दृष्टेः पुण्यपापसम्बन्धाभावात् (*Jīva*, due to ignorance about its own Self, wanders in *saṃsāra* {worldly life} remaining in the heart region till it comes to realize Self. In this highest state of Self realization, there exists no consideration of *puṇya* {virtue} or *pāpa* {vice}). 13.

नाडीमहाचक्रम्[1]—
nāḍīmahācakram—
Description of *nāḍīs* and *mahācakra*—
ऊर्ध्वं मेढ्रादधो नाभेः कन्द[2]योनिः खगाण्डवत् ।
तत्र नाड्यः[3] समुत्पन्नाः सहसाणि[4] द्विसप्ततिः ॥ १४ ॥
ūrdhvaṃ meḍhrād-adho nābheḥ
kanda-yoniḥ khagāṇḍavat ।
tatra nāḍyaḥ samutpannāḥ
sahasrāṇi dvi-saptatiḥ ॥ 14 ॥

Tr. *Kandayoni*, which is shaped like an egg of a bird is located above generative organ and below navel. Seventy-two thousand *nāḍīs* originate from this point. 14.

Vi. नाडीकन्दं तद्गतनाडीभेदं चाह —ऊर्ध्वमिति ॥ १४ ॥

तेषु नाडीसहस्रेषु द्विसप्ततिरुदाहृताः[5] ।
प्रधानाः प्राणवाहिन्यो भूयस्तासु दश स्मृताः ॥ १५ ॥
teṣu nāḍī-sahasreṣu dvi-saptatir-udāhṛtāḥ ।
pradhānāḥ prāṇa-vāhinyo bhūyas-tāsu daśa smṛtāḥ ॥ 15 ॥

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1. Line not in M. 2. कन्दे —M, कन्दे यो –K,A2. 3. नाड्याः —K,A,A1. 4. सहसाणां —M, सहसाणाम् - K,A1. 5. ता -M.

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Tr. From among thousands of *nāḍīs*, seventy-two are considered to be significant. Yet among these, ten are considered to be of great importance since these are major conduits of *prāṇa*. 15.

इडा च पिंगला चैव सुषुम्ना च तृतीयगा ।
गान्धारी हस्तिजिह्वा च पूषा चैव यशस्विनी ॥ १६ ॥
iḍā ca piṅgalā caiva suṣumnā ca tṛtīyagā ।
gāndhārī hasti-jihvā ca pūṣā caiva yaśasvinī ॥ 16 ॥
अलम्बुसा कुहूश्चैव शंखिनी दशमी स्मृता ।
एतन्नाडीमहाचक्रं ज्ञातव्यं योगिभिः सदा ॥ १७ ॥
alambusā kuhūś-caiva śaṅkhinī daśamī smṛtā ।
etan-nāḍī-mahā-cakraṃ jñātavyaṃ yogibhiḥ sadā ॥ 17 ॥

Tr. *Iḍā, piṅgalā, suṣumnā* —the third, *gāndhārī, hastijihvā, pūṣā, yaśasvinī, alambusā, kuhū, śaṅkhinī*— these are ten *nāḍīs* which a *yogī* should always be acquainted with.

For *nāḍīcakra* see Appendix on p.287. 16-17.

नाडीस्थानानि[1] —
nāḍīsthānāni—
Location of *nāḍīs*—
इडा वामे स्थिता भागे दक्षिणे पिंगला स्थिता ।
सुषुम्ना मध्य[2]देशे तु गान्धारी वामचक्षुषि ॥१८ ॥
iḍā vāme sthitā bhāge dakṣiṇe piṅgalā sthitā ।
suṣumnā madhya-deśe tu gāndhārī vāma-cakṣuṣi ॥ 18 ॥
दक्षिणे हस्तिजिह्वा च पूषा कर्णे तु[3] दक्षिणे ।
यशस्विनी वामकर्णे[4] चानने चाप्यलम्बुसा ॥१९ ॥
dakṣiṇe hasti-jihvā ca pūṣā karṇe tu dakṣiṇe ।
yaśasvinī vāma-karṇe cānane cāpyalambusā ॥ 19 ॥
कुहूश्च लिंगदेशे तु मूलस्थाने तु शंखिनी ।
एवं द्वारं समाश्रित्य तिष्ठन्ते नाड्यः क्रमात् ॥ २० ॥
kuhūś-ca liṅga-deśe tu mūla-sthāne tu śaṅkhinī ।
evaṃ dvāraṃ samāśritya tiṣṭhante nāḍyaḥ kramāt ॥ 20 ॥

1. Line not in M. 2. मध्य not in M. 3. कण्ठे च —M, कर्णे च- K,A1,A2. 4. वामकण्ठे —M.

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Tr. *Iḍā* is located at left side while *piṅgalā* is at right, *suṣumnā* is located in between these two. *Gāndhārī* is in left eye. In right (eye) lies *hastijihvā*. *Pūṣā* is in right ear and *yaśasvinī* in left. *Alambusā* is in mouth. *Kuhū* is situated in the region of generative organ. *Śaṅkhinī* is situated in the perineum. In this manner *nāḍīs* are situated occupying many openings. 18-20.

Vi. दशनाडीनां स्थानानि निर्द्दिशति — इडेति । मध्यस्थसुषुम्नायाः इडा वामे स्थिता ॥ १८-२० ॥

Note. Position of nāḍīs is presented in a tabulated form on p.288-294. 18-20.

नाडीसञ्चारिणोवायवः तद्व्यापाराश्च[1] —
nāḍī-sañcāri-vāyavaḥ tad-vyāpārāś-ca—
Here follows the description of *vāyus* moving in *nāḍīs* and their functions—

इडापिंगलसौषुम्नाः प्राणमार्गे च संस्थिताः ।
सततं प्राणवाहिन्यः सोमसूर्याग्निदेवताः ॥ २१ ॥
iḍā-piṅgala-sauṣumnāḥ prāṇa-mārge ca saṃsthitāḥ ।
satataṃ prāṇa-vāhinyaḥ soma-sūryāgni-devatāḥ ॥ 21 ॥

Tr. *Iḍā*, *piṅgalā* and *suṣumnā* are chief conduits of *prāṇa* which continuously carry *prāṇa* and which are of the nature of *soma* (moon), *sūrya* (sun) and *agni* (fire) (respectively). 21.

Vi. तत्र अयोगियोगिभेदेन इडेति ॥ २१ ॥

प्राणापानसमानाख्या[2] व्यानोदानौ[3] च वायवः ।
नागः कूर्मोऽथ कृकरो देवदत्तो धनञ्जयः ॥ २२ ॥
prāṇāpāna-samānākhyā vyānodānau ca vāyavaḥ ।
nāgaḥ kūrmo'tha kṛkaro devadatto dhanañjayaḥ ॥ 22 ॥

Tr. *Prāṇa, apāna, samāna, vyāna, udāna, nāga, kūrma, kṛkara, devadatta* and *dhanañjaya* are (ten) *vāyus*. 22.

Vi. नाडीगतप्राणादिस्वरूपं तद्व्यापारं चाह —प्राणेति ॥ २२ ॥

1. Line not in M. 2. नाख्य —M. 3. व्यनौ-M.

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हृदि प्राणः स्थितो नित्यमपानो गुदमण्डले ।
समानो नाभिदेशे तु उदानः कण्ठमध्यगः ॥
व्यानः सर्वशरीरे तु प्रधानाः पञ्च वायवः ॥ २३ ॥
hṛdi prāṇaḥ sthito nityam-apāno guda-maṇḍale ।
samāno nābhi-deśe tu udānaḥ kaṇṭha-madhyagaḥ ॥
vyānaḥ sarva-śarīre tu pradhānāḥ pañca vāyavaḥ ॥ 23 ॥

Tr. *Prāṇa* resides at heart, *apāna* at the region of anus, *samāna* at navel region and *udāna* at throat. *Vyāna* pervades all the body. These are five prominent *vāyus*. 23.

उद्गारे नाग आख्यातः कूर्म उन्मीलने तथा ।
कृकरः क्षुत्करो ज्ञेयो देवदत्तो विजृम्भणे ॥ २४ ॥
udgāre nāga ākhyātaḥ kūrma unmīlane tathā ।
kṛkaraḥ kṣut-karo jñeyo devadatto vijṛmbhaṇe ॥ 24 ॥
न जहाति मृतं वापि सर्वव्यापी धनञ्जयः ।
एते नाडीषु सर्वासु भ्रमन्ते जीवजन्तवः ॥ २५ ॥
na jahāti mṛtaṃ vāpi sarva-vyāpī dhanañjayaḥ ।
ete nāḍīṣu sarvāsu bhramante jīva-jantavaḥ ॥ 25 ॥

Tr. *Nāga* causes belching, *kūrma* causes blinking, *kṛkara* causes appetite, *devadatta* makes yawning. All-pervading *dhanañjaya* does not leave the body even after death. In this way *jīva* moves in all *nāḍīs*. 24-25.

Vi. जीवजन्तवः —जीवरूपिण इत्यर्थः, तेषां जीवाधारत्वात् ॥ २४-२५ ॥

Note. The content of verses 23-25 appear to be incomplete. *Prāṇa* and other five major *vāyus* are described alongwith their locations. Their functions remain to be explained. However, functions of *nāga* etc. are given while their locations are not.

Prāṇavāyu in the heart causes inhalation and exhalation in the form of *'ha'* and *'sa'* respectively. *Apānavāyu* (situated) in the anus causes *recaka* (exhalation), *kuṃbhaka* (retention) and *pūraka* (inhalation). *Samāna* in the navel causes heat and digestion. *Vyāna* in the neck region causes desiccation and satiation. *Udāna* at the palate causes swallowing, vomiting and articulation. *Nāgavāyu* pervading all limbs causes release and motion. *Kūrmavāyu* causes winking of the eyes. *Kṛkala* causes belching and hunger. *Devadatta* (situated) in the mouth causes yawning. *Dhanañjaya* produces *nāda*.

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For more details on vāyus, their locations and functions see Appendix on p.298 and 308. 24-25.

प्राणचलनाचलनाभ्यां जीवचलनाचलने[1]—

prāṇa-calanācalanābhyāṃ jīva-calanācalane—

Movement or stability of *jīva* depends on movement or stability of *prāṇa*—

आक्षिप्तो भुजदण्डेन यथोच्चलति[2] कन्दुकः ।
प्राणापानसमाक्षिप्तस्तथा जीवो न तिष्ठति ॥ २६ ॥
ākṣipto bhuja-daṇḍena yathoccalati kandukaḥ ।
prāṇāpāna-samākṣiptas-tathā jīvo na tiṣṭhati ॥ 26 ॥

Tr. Just as a ball, when thrown by hand on ground bounces back, similarly, being moved by *prāṇa* and *apāna, jīva* does not take rest. 26.

Vi. प्राणचलनाचलनसापेक्षं जीवचलनाचलनमित्याह —आक्षिप्त इति ॥ २६ ॥

प्राणापानवशो जीवो ह्यधश्चोर्ध्वं च धावति[3] ।
वामदक्षिणमार्गाभ्यां चञ्चलत्वान्न दृश्यते ॥ २७ ॥
prāṇāpāna-vaśo jīvo hyadhaś-cordhvaṃ ca dhāvati ।
vāma-dakṣiṇa-mārgābhyāṃ cañcalatvān-na dṛśyate ॥ 27 ॥

Tr. Under the control of *prāṇa* and *apāna, jīva* moves up and down through left and right paths, which (movement) being very fast (*jīva*) cannot be perceived. 27.

रज्जुबद्धो यथा श्येनो गतोऽप्याकृष्यते पुनः ।
गुणबद्धस्तथा जीवः प्राणापानेन[4] कर्षति ॥ २८ ॥
rajju-baddho yathā śyeno gato'pyākṛṣyate punaḥ ।
guṇa-baddhas-tathā jīvaḥ prāṇāpānena karṣati ॥ 28 ॥

Tr. Just as an eagle being tied with a string even though flying can be pulled back, similarly, *jīva* being attached to string of *guṇa* (qualities, lit. string,) can be brought under control with the help of *prāṇa* and *apāna*. 28.

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1. Line not in M. 2. यथा चलति —M, यथा च – K,A1,A2. 3. गच्छति - U1. 4. प्राणोऽपानेन —M.

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प्राणापानवशो जीवो ह्यधश्चोर्ध्वं च गच्छति ।
अपानः कर्षति प्राणं प्राणोऽपानेन कर्षति ॥
ऊर्ध्वाधःसंस्थितावेतौ यो जानाति स योगवित् ॥ २९ ॥
prāṇāpāna-vaśo jīvo hyadhaś-cordhvaṃ ca gacchati ।
apānaḥ karṣati prāṇaṃ prāṇo'pānena karṣati ॥
ūrdhvādhaḥ-saṃsthitāvetau yo jānāti sa yogavit ॥ 29 ॥

Tr. Under control of *prāṇa* and *apāna*, *jīva* moves up and down. *Apāna* pulls down *prāṇa* and *prāṇa* too pulls *apāna* upwardly as these are located downward and upward (respectively). One who is aware of this is considered a *yogī*. 29.

Vi. तदेव विशदयति —प्राणेति ॥ २९ ॥

Note. In Haṭha-tatva-kaumudī-XLI.38-39 – *prāṇa*, *apāna* and *jīva* are used as synonyms when it is said that—
jīvena gṛhyate jīvo jīvo jīvena gṛhyate ।
jīvasthānagato jīvo bālā jīvāntakārakaḥ ॥ 29.

अजपागायत्र्या अनुसन्धानम्[1]—
ajapā-gāyatryā anusandhānam—
Practice of *ajapā-gāyatrī*—
हकारेण बहिर्याति सकारेण विशेत् पुनः ।
हंसहंसेत्यमुं मन्त्रं जीवो जपति सर्वदा ॥ ३० ॥
hakāreṇa bahir-yāti sakāreṇa viśet punaḥ ।
haṃsa-haṃsetyamuṃ mantraṃ jīvo japati sarvadā ॥ 30 ॥

Tr. (*Prāṇa*) moves out (of body) making the sound of '*ha*', while coming in it makes the sound '*sa*'. Thus *jīva* continuously repeats the *mantra* '*haṃ-sa haṃ-sa*'. 30.

षट्शतानि दिवारात्रौ[2] सहस्राण्येकविंशतिः ।
एतत्संख्यान्वितं मन्त्रं जीवो जपति सर्वदा ॥
अजपा नाम गायत्री योगिनां मोक्षदा सदा ॥ ३१ ॥

1. Line not in M. 2. तां – K.A2.

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ṣaṭ-śatāni divā-rātrau sahasrāṇyeka-viṃśatiḥ ।
etat-saṃkhyānvitaṃ mantraṃ jīvo japati sarvadā ॥
ajapā nāma gāyatrī yogināṃ mokṣadā sadā ॥ 31 ॥

Tr. *Jīva* repeats this *ajapā-gāyatrī mantra* for 21600 times in a day and night which brings about salvation to a *yogī* (who is aware of this *ajapā*). 31.

Vi. प्राणापानोच्छ्वासादिव्यापृतिरेव हंसमनुः अजपागायत्री जीव-निर्वर्त्त्या भवतीति अजपेयत्तां तज्ज्ञानफलं चाह —हकारेणेति (Engagement of *prāṇa* and *apāna* in inhalation and exhalation itself is *ajapā haṃsa mantra* i.e., *ajapā-gāyatrī* which sustains *jīva*). 31.

Note. Kālīcaraṇa, the commentator of ṣaṭcakra-nirūpaṇa-XLIII says that *haṃ* is the symbol of *bindu* (*Puruṣa*—the male principle of creation) and *saḥ* of *visarga* (*Prakṛti*—the female principle of creation).

In normal condition a person breathes for 13 to 15 times per minute. Thus, in a day and night one would breathe for about 21,000 times.

Haṭha-tatva-kaumudī-20.7-10 tries to provide some idea as to how many cycles a person breathes. According to this text, there are 16 *vikāras*. The number of 1350 is arrived at by multiplying the number of *ślokas* of *khavarga* (?) for 3x3 times. *Prāṇa* moves for 450 times to the top, middle and bottom in this order. This number is multiplied by three, product is again multiplied by eight as there are eight petals in the *hṛt-cakra* where *prāṇa* moves. Thus the number arrived at is 10800, that is the number of breaths one breathes in 12 hours. In a day and night one would breathe for 21,600 times. This description lacks clarity. Movement of *jīva* in petals has been elaborated differently in Yuktabhavadeva for which see its Introduction p.li-lii. 31.

अस्याः संकल्पमात्रेण सर्वपापैः प्रमुच्यते ।
अनया सदृशी[1] विद्या अनया सदृशो जपः ॥
अनया सदृशं ज्ञानं न भूतं न भविष्यति ॥३२ ॥
asyāḥ saṅkalpa-mātreṇa sarva-pāpaiḥ pramucyate ।
anayā sadṛśī vidyā anayā sadṛśo japaḥ ॥
anayā sadṛśaṃ jñānaṃ na bhūtaṃ na bhaviṣyati ॥ 32 ॥

1. सदृशा -M.

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Tr. One gets rid of all sins just by contemplating on this *mantra*. There is or will not be a *vidyā* (wisdom), *japa* or knowledge (superior to) this (*mantra*). 32.

Vi. उच्छ्वासनिःश्वासयोः हंसः सोऽहमित्यजपानुसन्धानेन जीवः सर्वपापैः प्रमुच्यते । अजपां स्तौति —अनयेति (*Jīva* {embodied soul} gets rid of all sins by following *ajapā mantra* that is *haṃsa mantra* which continues in the form of inhalation and exhalation). 32.

कुण्डलिन्यां समुद्भूता गायत्री प्राणधारिणी ।
प्राणविद्या महाविद्या यस्तां वेत्ति स वेदवित् ॥३३ ॥
kuṇḍalinyāṃ samudbhūtā gāyatrī prāṇa-dhāriṇī ।
prāṇa-vidyā mahā-vidyā yas-tāṃ vetti sa vedavit ॥ 33 ॥

Tr. *Gāyatrī* has originated from *kuṇḍalinī* which sustains *prāṇa* (life force). One who is aware of this *prāṇavidyā* as *mahāvidyā*, is a wise. 33.

Vi. अजपा कुण्डलिनीजन्येति ज्ञानफलमाह कुण्डलिन्यामिति (*Ajapā mantra* originates from *kuṇḍalinī*). 33.

कुण्डलिन्या मोक्षद्वारभेदनम्[1] —
kuṇḍalinyā mokṣa-dvāra-bhedanam—
Description of *kuṇḍalinī* which brings *mokṣa*—
कन्दोर्ध्वे कुण्डलीशक्तिरष्टधा कुण्डलाकृतिः ।
ब्रह्मद्वार[2]मुखं नित्यं मुखेनाच्छाद्य तिष्ठति ॥ ३४ ॥
kandordhve kuṇḍalī-śaktir-aṣṭadhā kuṇḍalākṛtiḥ ।
brahma-dvāra-mukhaṃ nityaṃ mukhenācchādya tiṣṭhati ॥ 34 ॥

Tr. *Kuṇḍalī* having eight coils, is located above *kanda*. It closes the opening of *brahmadvāra* by its own mouth. 34.

Vi. सर्वप्राण्याधारकुण्डलिनीस्वरूपं तद् व्यापृतिं चाह — कन्देति ॥ ३४ ॥

ApD— ननु मोक्षद्वारं प्रभेदयेदित्युक्तम् (Has not this been said that 'it would break open the door to *mokṣa*'?).

1. Line not in M. 2. ब्रह्मद्वारं —M.

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एतद्धि ब्रह्मरन्ध्रमिति प्रसिद्धम् (*Mokṣa-dvāra* is indeed *brahmarandhra*).

तद्द्वारा बहिर्गच्छतस्तु जीवस्य ब्रह्मलोकप्राप्तिरेव सूर्यमण्डलगतिद्वारा प्रसिद्धा (It is well-known that when *jīva* exits through this passage, it reaches *brahmaloka* through the solar orb).

सा कथं मुक्तिः स्यात् (How does that lead to *mukti*?).

तल्लोकप्रलये च तत्र सम्यग्दर्शनवतामेव मुक्तिः (On being merged in that *loka*, one acquires Absolute Wisdom and thus attains *mukti*).

न त्वसम्यग्दर्शिनां परिच्छिन्नद्वारेण गच्छताम् (Otherwise, those who remain ignorant and leave *prāṇa* through any other passage, do not get Absolute Wisdom and consequent *mukti*).

तस्मान्न मोक्षद्वारत्वं नियमेन वक्तुं शक्यमिति चेन्न (Therefore, this passage is aptly called as *mokṣadvāra*).

ब्रह्मरन्ध्रं निर्भिद्य तन्मार्गेण ब्रह्मलोकं गतानां संपूर्णस्य चतुर्मुख-प्रसादस्य भवितुमर्हत्वात् (Moreover, by piercing *brahmarandhra* one reaches *brahmaloka* through this passage and receives full Blessings of Brahmā).

तत्प्रसादोपलब्धमहावाक्यार्थश्रवणादिभिः सम्यग्दर्शनं स्यादेव (By receiving His Blessings and hearing *mahāvākyas*, one acquires Absolute Wisdom).

तस्मान्मोक्षद्वारत्वं नियमेन वक्तुं शक्यमिति (This is also a reason that it is correctly known as *mokṣadvāra*).

इह च सर्वे श्लोका विस्पष्टार्था व्याख्यातपूर्वाश्च भवन्तीत्यवगन्तव्यम् (It may be noted that most of these *ślokas* are suitably explained earlier). 34.

Note. 'Prajñānaṃ Brahma', 'tatvamasi', 'ahaṃ brahmāsmi', 'ayamātmā Brahma' mainly appearing in Upaniṣads are four *mahāvākyas*.

In the human body *kuṇḍalinī* represents the life force in a dormant state having eight coils which symbolize eight componets of *prakṛti*, the creation as has been enumerated in the Gītā-VII.4, which are earth, water, fire, air, space, mind, intellighence and I-ness.

Gheraṇḍa Saṃhitā-III.40 says that *kuṇḍalinī* assumes three-and-a-half-coils which represent three *guṇas* (*satva*, *rajas* and *tamas*) and the half is the state of *suṣupti*. 34.

येन द्वारेण गन्तव्यं ब्रह्मद्वारमनामयम्[1] ।
मुखेनाच्छाद्य तद्द्वारं प्रसुप्ता परमेश्वरी ॥ ३५ ॥

1. द्वारं मनोमयं -A2.

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yena dvāreṇa gantavyaṃ brahma-dvāram-anāmayam ।
mukhenācchādya tad-dvāraṃ prasuptā parameśvarī ॥ 35 ॥

Tr. This door (of *brahmarandhra*) is passage to impeccable (blemishless) *brahma*-hood which one should follow. (However) this door is covered by latent *parameśvarī* (*kuṇḍalī*) with its own mouth. 35.

Vi. सुषुम्नाख्यं ब्रह्मद्वारमुखम् ॥ ३५ ॥

प्रबुद्धा वह्नियोगेन मनसा मरुता सह ।
सूचीवद्गात्रमादाय[1] व्रजत्यूर्ध्वं सुषुम्नया ॥ ३६ ॥
prabuddhā vahni-yogena manasā marutā saha ।
sūcīvad-gātram-ādāya vrajatyūrdhvaṃ suṣumnayā ॥ 36 ॥

Tr. (Latent *kuṇḍalinī*) taking an extremely subtle form, awakened by being stimulated by *vahni* alongwith mind and *maruta* (*prāṇa*) moves upwardly through the passage of *suṣumnā* which is very subtle. 36.

Vi. अयोगिनां मूलाधारप्रदेशे प्रसुप्ता । योगिनां योगकाले प्रबुद्धा (In non-*yogīs* *kuṇḍalinī* lies dormant at the region of *mūlādhāra*, while in *yogīs* it awakens during *yoga* practice). 36.

उद्घाटयेत् कवाटं तु यथा[2] कुञ्चिकया गृहम् ।
कुण्डलिन्या तथा[3] योगी मोक्षद्वारं प्रभेदयेत् ॥ ३७ ॥
udghāṭayet kavāṭaṃ tu yathā kuñcikayā gṛham ।
kuṇḍalinyā tathā yogī mokṣa-dvāraṃ prabhedayet ॥ 37 ॥

Tr. Just as a door of a house is easily opened with a key, similarly, a *yogī* easily breaks open the door to *mokṣa* with *kuṇḍalinī*. 37.

Vi. यतः इयं मोक्षद्वारभेदनपटुः अतः कुञ्चिकया देवालयकवाटमिव योगी तया मोक्षद्वारं विभेदयेदित्याह —उद्घाटयेदिति (*Kuṇḍalinī* is effective in bringing about the state of salvation. Therefore, a *yogī* can easily enjoy the state of *mokṣa* just as one easily opens the door of a temple with a key). 37.

1. सूचीब्रह्मणिमादाय — M. 2. यथा — M. 3. कुण्डलिन्यां यथा — M. तदा — K,A1.

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कृत्वा सम्पुटितौ करौ दृढतरं बद्ध्वाथ[1] पद्मासनं
गाढं वक्षसि सन्निधाय चुबुकं ध्यानं च तच्चेष्टितम्[2] ॥
वारंवारमपानमूर्ध्वमनिलं प्रोच्चारयेत्[3] पूरितं
मुञ्चन् प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥ ३८ ॥
kṛtvā sampuṭitau karau dṛḍhataraṃ baddhvātha padmāsanaṃ
gāḍhaṃ vakṣasi sannidhāya cubukaṃ dhyānaṃ ca tac-ceṣṭitam ॥
vāraṃ-vāram-apānam-ūrdhvam-anilaṃ proccārayet pūritam
muñcan prāṇam-upaiti bodham-atulaṃ śakti-prabhāvān-naraḥ ॥ 38 ॥

Tr. Firmly sit by adopting *padmāsana* while folding hands. Firmly press chin against throat (*jālandhara-bandha*). Make the mind one-pointed. Repeatedly raise *apāna*. Fill the body by inhaling and then exhale (*prāṇa*). Thus, one acquires immense *bodha* (awareness) through *śakti*. 38.

Vi. तद्भेदनोपायं तत्फलं चाह —कृत्वेति । नरो योगी स्वहृदयसमं स्वकरौ सम्पुटितौ कृत्वा, पद्मासनं बध्वा, गाढं वक्षसि सन्निधाय चुबुकं, कण्ठसंकोचलक्षणजालन्धरबन्धमारोप्य मूलबन्धेन वारंवारम् अपानम् ऊर्ध्वम् अनिलपूरितं प्रोच्चारयेत्, ऊर्ध्वं प्राणेनैक्यं नयेत् (A male *yogī* folds hands at the heart {chest} while sitting in *padmāsana*. He presses chin at chest while contracting the throat which forms application of *jālandhara-bandha*. He frequently raises *apāna* upwards by filling air upwardly and uniting *apāna* with *prāṇa* through application of *mūlabandha*).

ऐक्यानन्तरं केवलकुम्भकमास्थाय कुण्डलिनीशक्तिप्रभावात् तत्कुण्डलिनीचेष्टितं प्राणादिव्यापारं मुञ्चन्, शरीरत्रयकलनाविरलं 'ब्रह्मास्मि' इति मननं ध्यानं च कृत्वा, सम्यक् प्रबोधमेत्य, तत्समकालं प्राणं परमात्मानमुपैति (After unification {of *prāṇa* and *apāna*} one remains in the state of *kevala-kumbhaka*. Through effect of *kuṇḍalinī-śakti* one overcomes functions of *prāṇa* caused by *kuṇḍalinī* itself. One gets absorbed in contemplating 'I-am-*Brahma*' which is transcendental to all three planes of body. One gains full consciousness. Thus, one takes *prāṇa* to *Paramātmā* for that length of time). 38.

अंगानां मर्द्दनं कृत्वा श्रमसञ्जातवारिणा ।
कट्वम्ललवणत्यागी क्षीरभोजनमाचरेत् ॥ ३९ ॥
aṅgānāṃ marddanaṃ kṛtvā śrama-sañjāta-vāriṇā ।
kaṭvamla-lavaṇa-tyāgī kṣīra-bhojanam-ācaret ॥ 39 ॥

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1. बध्वा तु —M,K, A,A1. 2. तद्वेष्टितम् —M. 3. प्राक् चारयेत् —M, प्रोच्चारितं -K, प्रोच्चारयन् - A2.

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Tr. One should rub perspiration on body generated from exertion. One should eschew bitter, sour and salty food and take milk. 39.

Vi. एवं साधनानुष्ठानवान् योगी अचिरात् सिद्धो भवतीत्याह —अंगानामिति (In this manner one soon attains success through practice).

यद्यभ्यासकाले स्वेदो जायते तदा अंगानां ...वारिणा दृढकायो भवेदित्यर्थः (During practice if perspiration is generated, one should rub the body with it. This makes the body strudy).

योगानुकूलाहारनियममाह —कदिवति (Recommended food for *yoga* practice is being described). 39.

Note. For a list of recommended and non-recommended food for *yoga*, see Haṭhapradīpikā(10 ch.)-I.50-54. 39.

ब्रह्मचारी मिताहारी योगी योगपरायणः ।
अब्दादूर्ध्वं भवेत् सिद्धो नात्र कार्या विचारणा ॥ ४० ॥
brahmacārī mitāhārī yogī yoga-parāyaṇaḥ ।
abdād-ūrdhvaṃ bhavet siddho nātra kāryā vicāraṇā ॥ 40 ॥

Tr. A *yogī* who is devoted to practice of *yoga* while observing celibacy and consuming moderate diet, undoubtedly attains success after a year. 40.

सुस्निग्धमधुराहारश्[1]चतुर्थांशावशेषितः[2] ।
भुञ्जते[3] शिवसम्प्रीत्या मिताहारी[4] स उच्यते ॥ ४१ ॥
susnigdha-madhurāhāraś-caturthāṃśāvaśeṣitaḥ ।
bhuñjate śiva-saṃprītyā mitāhārī sa ucyate ॥ 41 ॥

Tr. One is known a *mitāhārī* (consuming moderate diet) who consumes well lubricated unctuous food keeping one-fourth of stomach empty with a view to please *Śiva*. 41.

Note. Haṭha-tatva-kaumudī—IV.20 considers *mitāhāra*, detachment, *prāṇāyāma*, concentration and moderate speech essential to attain the state of *niṣpatti*. Moreover, at IV.21 this text considers that one should undertake

1. राहारं —M, हारः -K,A2. 2. चतुर्थांशविवर्जितम् —M, शविवर्जितः - K,A2, शावशेषितं – A1. 3. भुज्यते —M. 4. हारं च – A1.

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practice of *nāḍīśuddhi* only when one is established in the practice of *mitāhāra*. For more on *mitāhāra* see Haṭha-tatva-kaumudī-IV.22.

Haṭhapradīpikā (10 ch.)—II.24 considers *mitāhāra* to be the most important among all *yamas*.

This *śloka* which appears in almost all the Haṭha texts, provides a very significant lesson to modify one's attitude towards consumption of food. Though consumption of food is inevitable for survival, generally people take food to satiate the taste buds alone. This *śloka* teaches us to take food to please *Śiva*, the Absolute who resides in the body. Such a higher attitude can be helpful in achieving higher objectives of one's spiritual journey. 41.

कन्दोर्ध्वे[1] कुण्डलीशक्तिरष्टधा कुण्डलाकृतिः ।
बन्धनाय च मूढानां योगिनां मोक्षदा सदा ॥ ४२ ॥
kandordhve kuṇḍalī-śaktir-aṣṭadhā kuṇḍalākṛtiḥ ।
bandhanāya ca mūḍhānāṃ yogināṃ mokṣadā sadā ॥ 42 ॥

Tr. Forming eight coils, *kuṇḍalī* is situated above *kanda* which causes bondage for those who are deluded, while liberation to wise. 42.

Vi. अयोगियोगिनां इयं शक्तिः बन्धमोक्षहेतुः स्यादित्याह —कन्देति (Same *śakti* causes bondage and freedom to non-*yogīs* and *yogīs* respectively).

कन्दाधोभागे यदि स्थिता, तदा बन्धनाय (If this *śakti* lies below *kanda*, it causes bondage).

यदि सुषुम्नामार्गेण कन्दोर्ध्वमार्गं गता, तदा योगिनां मोक्षदा (If it is raised above *kanda* through *suṣumnā* by practice of *yoga*, it brings about *mokṣa* to a *yogī*). 42.

Note. The line 'kandordhve—' is a repetition of half-verse 34. 42.

बन्धत्रयम्[2]—
bandha-trayam—
Description of three *bandhas*—
महामुद्रा नभोमुद्रा [3]ओड्याणं च जलन्धरम्[4] ।
मूलबन्धं च यो वेत्ति स योगी मुक्तिभाजनम् ॥ ४३ ॥
mahāmudrā nabhomudrā oḍyāṇaṃ ca jalandharam ।
mūlabandhaṃ ca yo vetti sa yogī mukti-bhājanam ॥ 43 ॥

1. कन्दोर्ध्वं —M. 2. Line not in M. 3. वोड्या – K,A1,A2,M. 4. जलन्धरा —M.

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Tr. A *yogī* who gains knowledge of *mahāmudrā, nabhomudrā, oḍyāṇa* and *jalandhara* does qualify for *mukti*. 43.

Vi. वक्ष्यमाणमहामुद्रादिज्ञानतो मुक्तिभाक् भवतीत्याह — महामुद्रेति ॥ ४३ ॥

Note. The title suggests description of three *bandhas* while there are five *bandhas* named in the *śloka* which in fact are *mudrās*. This is evident even from the writing of this text in the following verses. In the following verses only three standard *bandhas* are described. *Jihvābandha* is another *bandha* which has been described in *Jyotsnā* commentary of *Brahmānanda* on Haṭhapradīpikā-III.11, Adyar Library,1949.

Haṭha-tatva-kaumudī—VII.14-15 suggests practice of *siṃhāsana* for application of three *bandhas*.

Bandhas are recommended for gaining easy and proper control over *prāṇa* (Haṭha-tatva-kaumudī-XV.24). 43.

पार्ष्णिघातेन सम्पीड्य योनिमाकुञ्चयेद् दृढम् ।
अपानमूर्ध्वमाकृष्य मूलबन्धोऽयमुच्यते[1] ॥ ४४ ॥
pārṣṇi-ghātena sampīḍya yonim-ākuñcayed dṛḍham ।
apānam-ūrdhvam-ākṛṣya mūla-bandho'yam-ucyate ॥ 44 ॥

Tr. Firmly press *yoni* (perineum) with a heel and by contracting the perineum, raise up *apāna*. This is called *mūlabandha*. 44.

Vi. मूलबन्धादिलक्षणमाह —पार्ष्णीति ॥ ४४ ॥

अपानप्राणयोरैक्यं क्षयान्मूत्रपुरीषयोः ।
युवा भवति वृद्धोऽपि[2] सततं मूलबन्धनात् ॥ ४५ ॥
apāna-prāṇayor-aikyaṃ kṣayān-mūtra-purīṣayoḥ ।
yuvā bhavati vṛddho'pi satataṃ mūlabandhanāt ॥ 45 ॥

Tr. Practice of *mūlabandha* causes unification of *apāna* and *prāṇa*, reduction in urine and faeces. Thus, even an old turns youthful. 45.

Note. Haṭha-tatva-kaumudī-22.2 clarifies this process by stating that *prāṇa* and *apāna* can be initially brought under control through *kumbhaka* and *mūlabandha* and not by force. 45.

1. विधीयते —M, k,A,A1. 2. वृद्धो वा - U,U1.

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Vi. तत्फलमेतत् —अपानेति ॥ ४५ ॥

ओड्याणं कुरुते यस्मादविश्रान्तं महाखगः ।
ओड्डियाणं[1] तदेव स्यान्मृत्युमातंगकेसरी ॥ ४६ ॥
oḍyāṇaṃ kurute yasmād-aviśrāntaṃ mahākhagaḥ ।
oḍḍiyāṇaṃ tad-eva syān-mṛtyu-mātaṅga-kesarī ॥ 46 ॥

Tr. Due to practice of *uḍḍīyāna*, great bird (*prāṇa*) incessantly moves (flies) upwardly. It works like a (powerful) lion which overpowers an elephant. Likewise, it tears snare of death. 46.

उदरात् पश्चिमं ताणमधोनाभेर्निगद्यते ।
ओड्याणमुदरे बन्धस्तत्र बन्धो विधीयते ॥ ४७ ॥
udarāt paścimaṃ tāṇam-adho-nābher-nigadyate ।
oḍyāṇaṃ-udare bandhas-tatra bandho vidhīyate ॥ 47 ॥

Tr. Abdominal (wall) is retracted below navel. This is *uḍḍīyāṇa-bandha* applied at the abdomen. 47.

Note. During the practice of *prāṇāyāma* one should apply *jālandhara-bandha* at the end of *pūraka* and *uḍḍīyāna* and *mūlabandha* at the end of *kumbhaka* before *recaka* begins (Haṭha-tatva-kaumudī—39.87).

In Haṭhapradīpikā 10 ch. IV.34 practice of *jālandhara* and *uḍḍīyāna* during *prāṇāyāma* has been suggested differently. It says, '*Jālandhara bandha* should be practised after *pūraka* while *uḍḍīyāna* should be practised at the end of *kumbhaka*, but before *recaka* begins'. *Mūlabandha* is applied throughout the practice of *prāṇāyāma*.

Uḍḍīyāna is an exercise of diaphragm and ribs. It can be practised while sitting or standing. In the traditional texts there is no guideline given regarding respiration while practising *uḍḍīyāna*.

(i) *Uḍḍīyāna* as recommended in the olden texts can be practised independently, that is without *prāṇāyāma* which may involve exhalation.

(ii) It can be practised during *prāṇāyāma*, under *inhalatory condition* (Yogamīmāṃsā-Vol-IV.I,pp.53). Understandably, anatomico-physioilogical condition differes in both the cases.

1. ओड्यणं —M.

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For more details on experimental studies on *uḍḍīyāna* see Yogamīmāṃsā-Vol—I,II,IV,V,VIII. 47.

बध्नाति हि शिरोजातमधोगामि नभोजलम् ।
ततो जालन्धरो बन्धः कण्ठदुःखौघनाशनः[1] ॥ ४८ ॥
badhnāti hi śirojātam-adhogāmi nabhojalam ।
tato jālandharo bandhaḥ kaṇṭha-duḥkhaugha-nāśanaḥ ॥ 48 ॥

Tr. Application of *jālandhara-bandha* stops flow of ambrosia produced in space in head. Moreover, this alleviates ailments of throat. 48.

Note. The word *jāla* refers to the network of nerves passing through the neck into the brain and *dhara* denotes holding of the flow of nectar by exercising upward pull upon spine and thus working upon the brain. One of the purposes of *jālandhara bandha* during *prāṇāyāma* is to exhert considerable pressure on carotid sinus leading to stimulation of carotid nerves and after constant practice, slow down the heart-rate. Thus, a trance like condition may supervene. *Jālandhara bandha* is not only practised during *kumbhaka*, but also during *recaka* in *mūrcchā prāṇāyāma*, bringing about stupor. This process also has similarity with the principle of *viparītakaraṇī*. 48.

जालन्धरे कृते बन्धे कण्ठदुःखौघनाशने[2] ।
न पीयूषं पतत्यग्नौ न च वायुः प्रधावति ॥ ४९ ॥
jālandhare kṛte bandhe kaṇṭha-duḥkhaugha-nāśane ।
na pīyūṣaṃ patatyagnau na ca vāyuḥ pradhāvati ॥ 49 ॥

Tr. Application of *jālandhara-bandha* overcomes all disorders of throat. Moreover, ambrosia does not fall in fire and also *vāyu (prāṇa)* does not go astray. 49.

Note. Haṭha-tatva-kaumudī-XV.22 adds that application of *jālandhara-bandha* can stop flow of *prāṇa* through both *iḍā* and *piṅgalā nāḍīs*, which stabilizes *madhyacakra*. This moves *prāṇa* into the sixteen *ādhāras*. This controls *prāṇa*.

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1. कण्ठसंकोचलक्षणे —M. 2. संकोचलक्षणे — K.A1.A2.

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In *haṭha* tradition of practice a considerable emphasis has been given on stopping the ambrosia produced in the lunar orb at the root of the palate from falling downward through practice of *jālandhara bandha*. Navel is the location of *agni* (fire) in the body. Human body decays since the flow of nectar comes down upto the navel where it is dissipated by fire. Therefore, by stopping this flow of nectar, one can prevent (premature) death. To reverse this process of flow, *viparīta-karaṇī* is also suggested. See more on Haṭhapradīpikā- 10 ch.V.114. 49.

खेचरीमुद्रा[1]—

khecarī-mudrā—

Description of *khecarī-mudrā*—

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।
भ्रुवोरन्तर्गता दृष्टि[2]र्मुद्रा भवति खेचरी ॥ ५० ॥

kapāla-kuhare jihvā praviṣṭā viparītagā ।
bhruvor-antargatā dṛṣṭir-mudrā bhavati khecarī ॥ 50 ॥

Tr. (Tip of) the upturned tongue is inserted in the cavity in head. One fixes the gaze at the centre of eyebrows. This is called *khecarī*. 50.

न रोगो मरणं तस्य न निद्रा न क्षुधा तृषा ।
न च मूर्च्छा भवेत् तस्य यो मुद्रां वेत्ति खेचरीम् ॥ ५१ ॥

na rogo maraṇaṃ tasya na nidrā na kṣudhā tṛṣā ।
na ca mūrcchā bhavet tasya yo mudrāṃ vetti khecarīm ॥ 51 ॥

Tr. One who knows practice of *khecarī* does not face (premature) death, sleep, hunger, thirst or swooning. 51.

Vi. तत्फलमेतत् न रोग इति ॥ ५१ ॥

पीड्यते न च रोगेण लिप्यते न स[3] कर्मभिः ।
बध्यते[4] न च केनापि यो मुद्रां वेत्ति खेचरीम् ॥ ५२ ॥

pīḍyate na ca rogeṇa lipyate na sa karmabhiḥ ।
badhyate na ca kenāpi yo mudrāṃ vetti khecarīm ॥ 52 ॥

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1. Line not in M. 2. मुष्टिर् —M. 3. च —M. 4. बाध्यते — K,A1,A2,M.

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Tr. One who knows *khecarī* does not suffer from diseases. He does not get involved in (cycle of) *karma* (birth and rebirth). He is not killed by anybody. 52.

चित्तं चरति खे यस्माज्जिह्वा चरति खे यतः ।
तेनेयं खेचरी मुद्रा सर्वसिद्धनमस्कृता ॥ ५३ ॥
cittaṃ carati khe yasmāj-jihvā carati khe yataḥ ।
teneyaṃ khecarī mudrā sarva-siddha-namaskṛtā ॥ 53 ॥

Tr. *Khecarī-mudrā* causes *citta* to move in space. Tongue is also moved in space. Therefore, *khecarī-mudrā* is respected by all *siddhas*. 53.

बिन्दुमूल[1]शरीराणि सिरा यत्र[2] प्रतिष्ठिताः ।
भावयन्ति शरीराणि आपादतलमस्तकम् ॥ ५४ ॥
bindu-mūla-śarīrāṇi sirā yatra pratiṣṭhitāḥ ।
bhāvayanti śarīrāṇi āpāda-tala-mastakam ॥ 54 ॥

Tr. Human body is based on *bindu* where all nerves (*nāḍīs*) are rooted which cover the entire body from head to toes. 54.

Vi. खेचरीमुद्रारूढाः योगिनः शरीरे सर्वं पश्यन्तीत्याह –बिन्द्विति (In the body of a *yogī*, who has mastered the practice of *khecarī-mudrā*, all {subtler forces} are revealed).

सिराशब्देन नाड्यः उच्यन्ते (*Sirā* is a synonym for *nāḍī*).

तदुपलक्षितचतुर्दशभुवनानि यत्र प्रतिष्ठितानि तद्बिन्दुः ईश्वरः, एवं मूलं येषां अनन्तकोटिब्रह्माण्डानां तानि बिन्दुमूलानि तानि च शरीराणि अनन्तकोटिब्रह्माण्डानि खेचरीमुद्रारूढयोगिनः स्वाधिष्ठितापादतलमस्तकं स्वशरीरं भावयन्ति महाविराड्भावं नयन्तीत्यर्थः (Fourteen *bhuvanas* {worlds} indicated by *sirā* are situated in *bindu*. *Bindu* indeed is *Īśvara* which is the cause of innumerable number of universe. All are rooted in *bindu* inclusive of living creatures. A *yogī* who has mastered practice of *khecarī-mudrā* visualizes his own body as *mahāvirāḍ* i.e. all-encompassing). 54.

Note. Siddha-siddhānta-paddhati-III.2-5 names twenty-one *lokas* of *brahmāṇḍa* along with seven nether worlds and their locations in the human body and also their presiding deities. 54.

1. बिन्दुमूलं —M. 2. सिरास्तत्र —M. तत्र —A.I.

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खेचर्या मुद्रितं[1] येन विवरं लम्बिकोर्ध्वतः ।
न तस्य क्षीयते बिन्दुः कामिन्यालिंगितस्य च ॥ ५५ ॥
khecaryā mudritaṃ yena vivaraṃ lambikordhvataḥ ।
na tasya kṣīyate binduḥ kāminyāliṅgitasya ca ॥ 55 ॥

Tr. Through practice of *khecarī*, one who closes the opeing of cavity above the uvula, would not lose *bindu* even being fondled by damsels. 55.

Vi. किञ्च —खेचर्येति ॥ ५५ ॥

यावद् बिन्दुः स्थितो देहे तावन्मृत्युभयं कुतः ।
यावद् बद्धा नभोमुद्रा तावद् बिन्दुर्न गच्छति ॥ ५६ ॥
yāvad-binduḥ sthito dehe tāvan-mṛtyu-bhayaṃ kutaḥ ।
yāvad baddhā nabhomudrā tāvad bindur-na gacchati ॥ 56 ॥

Tr. So long as *bindu* stays in the body, there is no fear from death. Moreover, as long as *nabhomudrā* (*khecarī-mudrā*) is applied, *bindu* does not get dissipated. 56.

Vi. नभोमुद्रा खेचरीत्यर्थः ॥ ५६ ॥

Note. Practice of *khecarī* makes a significant practice in the scheme of *haṭhayoga*. There are at least six processes for gaining perfection in the practice of *khecarī* as per the text of Jogapradīpyakā by Jayatarāma, which are *chedana, cālana, dohana, manthana, praveśana* and *mantra*. *Manthana* and *gharṣana* involve rubbing with the thumb at four places of frenum, root of tongue, palate and uvula.

There is a *mantra* available in Haṭhapradīpikā Ms. (of Jodhpur) which reads as—*aiṃ, hrīṃ, śrīṃ, klīṃ, haṃ, uṃ* and *soṃ*— which is to be repeated in inverse and reverse manner. A different *mantra* of *khecarī* is given by Jayatarāma in his Jogapradīpyakā which is—*hrāṃ, hrīṃ, hruṃ, hraiṃ, hrauṃ, hraḥ*. This should be repeated with *Ṛṣi Kapila*, *Devatā* (presiding deity) *Śrīmannārāyaṇa* and *viniyoga* (application) of *khecarī-mudrā sādhanā siddhiḥ*. The *nyāsas* are given as follows—

gaṃ— hṛdayāya namaḥ,
saṃ— śirase svāhā,
namaḥ— kavacāya vauṣaṭ,

1. मुदितं —M.

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huṃ— netratrayāya vauṣaṭ,
laṃ— astrāya phaṭ.

See more on Haṭhapradīpikā 10 ch.—V.38-39. Also see Yogakuṇḍalyupaniṣad- II.35. 56.

वज्रोल्यादियोगिलक्षणम्[1]—
vajrolyādi-yogilakṣaṇam—
Characteristics of a *yogī* practising *vajrolī* etc.—

ज्वलितोऽपि यथा बिन्दुः सम्प्राप्तश्च हुताशनम् ।
व्रजत्यूर्ध्वं गतः शक्त्या निरुद्धो[2] योनिमुद्रया ॥ ५७ ॥
jvalito'pi yathā binduḥ samprāptaś-ca hutāśanam ।
vrajatyūrdhvaṃ gataḥ śaktyā niruddho yoni-mudrayā ॥ 57 ॥

Tr. Even if *bindu* which is heated up in the location of fire (pelvic region), it can be prevented and forced to move upwardly by the practice of *yonimudrā*. 57.

Vi. वज्रोल्यादियोगिलक्षणमाह —ज्वलितोऽपीति । यथा लोहद्रावकबिन्दुः लोहसान्निध्यात् ज्वलति, तथायं बिन्दुः योषित्सान्निध्यात् ज्वलितोऽपि पुरुषेण हुतं रेतः अश्नातीति हुताशनं योषिद्योनिमण्डलं सम्प्राप्तोऽपि लिंगाकुञ्चनलक्षणया, योनिमुद्रया शक्त्या यथाबलं निरुद्धः सन्, ऊर्ध्वमेव व्रजति, नाधः पततीत्यर्थः (Just as *bindu*, a liquid which is used to melt iron coming in contact with iron gets molten, similarly, *retas* {semen} coming in contact with women is also secreted in vagina. But the same can be reversed and sucked back from vaginal passage with the practice of *yonimudrā* by contracting the pelvic region).

अस्यामरोळियोगसिद्धत्वात् तद्बिन्दुः कदापि न क्षरतीति भावः (A *yogī* who has mastered *amarolī* does never secret semen). 57-58.

स पुनर्द्विविधो बिन्दुः पाण्डरो लोहितस्तथा ।[3]
पाण्डरं शुक्लमित्याहुर्लोहिताख्यं महारजः ॥ ५८ ॥
sa punar-dvi-vidho binduḥ pāṇḍaro lohitas-tathā ।
pāṇḍaraṃ śuklam-ityāhur-lohitākhyaṃ mahārajaḥ ॥ 58 ॥

1. Line not in M. 2. निरुद्धो —M. 3. After this line up to 64th śloka folio missing in M.

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Tr. *Bindu* is of two types—white and red. White *bindu* is known as *śukla* (semen) while red *bindu* is known as *mahārajaḥ* (menstrual discharge). 58.

सिन्दूरव्रातसंकाशं रविस्थानस्थितं रजः ।
शशिस्थानस्थितं शुक्लं तयोरैक्यं सुदुर्लभम् ॥ ५९ ॥
sindūra-vrāta-saṃkāśaṃ ravi-sthāna-sthitaṃ rajaḥ ।
śaśi-sthāna-sthitaṃ śuklaṃ tayor-aikyaṃ sudurlabham ॥ 59 ॥

Tr. *Rajas* (menstrual discharge) which is as red as a heap of *sindūra* (red lead), is located at the place of *ravi* (sun). *Śukla* (semen) is located at the region of *śaśi* (moon). Unification of these two is quite rare. 59.

Vi. भ्रूमण्डलोर्ध्ववामदक्षिणभागयोः रविशशिस्थाने भवतः (Location of *ravi* {sun} and *śaśi* {moon} is at left and right sides of eyebrow centre respectively).
रजःशुक्लरूपयोः सूर्याचन्द्रमसोः ऐक्यं योगिनो विना यस्य कस्यापि दुर्लभमित्यर्थः (It is quite difficult for one who is not a *yogī* to unite *rajas* and *śukla* which are of the nature of *sūrya* and *candramas* {respectively}). 59.

बिन्दुर्ब्रह्मा रजः शक्तिर्बिन्दुरिन्दू रजो रविः ।
उभयोः संगमादेव प्राप्यते परमं पदम् ॥ ६० ॥
bindur-brahmā rajaḥ śaktir-bindur-indū rajo raviḥ ।
ubhayoḥ saṅgamād-eva prāpyate paramaṃ padam ॥ 60 ॥

Tr. *Bindu* is considered *Brahmā* while *rajas* is considered *Śakti*. *Bindu* represents moon and *rajas* represents sun. Unity of both brings about Absolute state. 60.

Vi. किञ्च – बिन्दुरिति ॥ ६० ॥

वायुना शक्तिचालेन प्रेरितं च यथा रजः ।
याति बिन्दुः सदैकत्वं भवेद्दिव्यवपुस्तदा ॥ ६१ ॥
vāyunā śakti-cālena preritaṃ ca yathā rajaḥ ।
yāti binduḥ sadaikatvaṃ bhaved-divya-vapus-tadā ॥ 61 ॥

Tr. When *rajas* is moved by *vāyu* with the practice of *śakticāla* (moving *śakti kuṇḍalī*), it unifies with *bindu* and one enjoys a divine body. 61.

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Vi. केन रवीन्द्वोरैक्यं तेन किं जायते इत्यत आह — वायुनेति (How *ravi* and *indu* are united is described here). 61.

शुक्लं चन्द्रेण संयुक्तं रजः सूर्यसमन्वितम्[1] ।
तयोः समरसैकत्वं यो जानाति स योगवित् ॥ ६२ ॥
śuklaṃ candreṇa saṃyuktaṃ rajaḥ sūrya-samanvitam ।
tayoḥ sama-rasaikatvaṃ yo jānāti sa yogavit ॥ 62 ॥

Tr. One is considered an adept in *yoga* when one unifies *śukla* with *candra* (moon) and *rajas* with *sūrya* (sun). 62.

Vi. यथा स्वशक्तिचालेन प्रचण्डवायुना प्रेरितं सद्रजो रविनैकत्वम् आयाति, तथा वायुना सह कुण्डलिनीशक्तिचालेन प्रेरितं शशिमण्डलस्थं रजः बिन्दुरिति तृतीयार्थे प्रथमा, बिन्दुना रविणा सदा एकत्वं याति (*Rajas* gets united with *ravi* having been moved by forceful blow of *vāyu* {*prāṇa*} through movement of *śakti*. In the same manner *rajas*, which is situated at the region of *śaśi* {moon} too unites with *ravi* having been moved by *kuṇḍalinī-śakti* along with *vāyu*).

यदा सूर्याचन्द्रमसोरैक्यं भवति, तदा अयं योगी दिव्यवपुः भवेत् (When *sūrya* and *candra* are united, then alone a *yogī* achieves a divine body). 62.

Note. Practice of *vajrolī* has varied connotations in different texts of *haṭha*. In Haṭhapradīpikā-(10 ch.)-V.120-135 and especially in Haṭharatnāvalī-II.94-97 this practice has been narrated with obscenic overtones and therefore prima facie appears non-yogic. However, Bhavadeva in his work of Yuktabhavadeva gives a very logical and sublime interpretation of *vajrolī*, *amarolī* and *sahajolī*.

Bhavadeva Miśra says that *vajrolī*, *sahajolī* and *amarolī* comprise a composite set of process. In fact there is hardly any basic difference among them. They differ in names. But the function remains the same. When Union of *candra* and *sūrya* takes place in *yonisthāna*, it is called *amarolī*. When one's *bindu* is held inside with the help of *yonimudrā*, it is termed as *sahajolī*. To suck one's *bindu* and raise it upwards is *vajrolī*. A woman is also eligible for the practice of *vajrolī*. Purpose of *vajrolī* is *bindusiddhi*. *Bhavadeva* gives this *mantra*, for *vajrolī*, "*oṃ jrāṃ phaṃ kruṃ lluṃ jaṃ jaḥ svāhā*". 62.

1. सूर्येण संगतम् - K, C10, A2.

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महामुद्रा[1]—
mahāmudrā—
Description of *mahāmudrā*—

शोधनं नाडिजालस्य चालनं चन्द्रसूर्ययोः ।
रसानां शोषणं चैव महामुद्राभिधीयते ॥ ६३ ॥
śodhanaṃ nāḍi-jālasya cālanaṃ candra-sūryayoḥ ।
rasānāṃ śoṣaṇaṃ caiva mahāmudrābhidhīyate ॥ 63 ॥

Tr. Practice which purifies *nāḍīs*, moves both moon and sun and dries up (morbid) *rasas* (bodily constituents) is known as *mahāmudrā*. 63.

Vi. महामुद्रास्वरूपं तत्फलं चाह —शोधनमिति ।
यन्नाडीशुद्धिकरं चन्द्रसूर्ययोरपि चालकं, शरीरस्थ-दुष्टवात-पित्तादिरसानां शोषणकरं भवति, तदेव महामुद्रेत्यभिधीयते (*Mahāmudrā* purifies *nāḍīs*, moves *candra* and *sūrya*, dries up morbid *vāta*, *pitta* {humours} and {impure} *rasa* {chile} in the body). 63.

वक्षोन्यस्तहनुः प्रपीड्य सुचिरं योनिं च वामांघ्रिणा
हस्ताभ्यामनुधारयन् प्रसारितं पादं तथा दक्षिणम् ॥
आपूर्य श्वसनेन कुक्षियुगलं बद्ध्वा शनै रेचयेद्
एतद् व्याधिविनाशिनी सुमहती मुद्रा नृणां प्रोच्यते ॥ ६४ ॥
vakṣo-nyasta-hanuḥ prapīḍya suciraṃ yoniṃ ca vāmāṅghriṇā
hastābhyām-anudhārayan prasāritaṃ pādaṃ tathā dakṣiṇam ॥
āpūrya śvasanena kukṣi-yugalaṃ baddhvā śanai recayed
etad vyādhi-vināśinī sumahatī mudrā nṛṇāṃ procyate ॥ 64 ॥

Tr. Press the chin against chest (*jālandhara-bandha*). Press *yoni* (perineum) with left heel (*mūlabandha*). Catch hold of right foot with both hands while keeping the leg stretched. Inhale, hold and then slowly release air. This forms a great (*mahā-*)*mudrā* which alleviates (bodily) disorders of a practitioner. 64.

Vi. तदभ्यासप्रकारस्तु —आदौ जालन्धरबन्धमारोप्य, वामपादतलेन योनिं निपीड्य, बहिः प्रसारितदक्षिणचरणं हस्ताभ्यां धारयन् चन्द्रनाडी-समुद्भवश्वसनेन वामदक्षिणकुक्षियुगलम् आपूर्य, निरुच्छ्वासं बद्ध्वा, कुम्भकान्ते पिंगलया शनैरेव रेचयेदिति यदेतत् सैषा नृणां

1. Line not in M.

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सर्वव्याधि-विनाशिनी महामुद्रा भवति (Technique is as follows— First of all, apply *jālandhara-bandha*. Press left ankle at the perineum. Catch hold of right foot with both hands after stretching it on ground. Inhale through left nostril and fill the chest with air, hold the breath and then slowly exhale through right nostril. This is *mahāmudrā* which overcomes all physical disorders). 64.

Note. *Mahāmudrā*—

Technique of *mahāmudrā* consists of combination of four different practices—1) *siddhāsana*, 2) *paścimottānāsana*, 3) *kumbhaka* and 4) practice of *bandhas*.

There are different traditions following variations in the practice of *mahāmudrā* for which see Appendix on page 286. 65.

चन्द्रांशेन समभ्यस्य सूर्यांशेनाभ्यसेत् पुनः ।
या तुल्या[1] तु भवेत् संख्या ततो मुद्रां विसर्जयेत् ॥ ६५ ॥
candrāṅśena samabhyasya sūryāṃśenābhyaset punaḥ ।
yā tulyā tu bhavet saṅkhyā tato mudrāṃ visarjayet ॥ 65 ॥

Tr. Practise this through left (nostril) as well as right for equal numbers and then take rest. 65.

Vi. एवं चन्द्रांशेनेति ॥ ६५ ॥

न हि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः[2] ।
अतिभुक्तं विषं घोरं पीयूषमिव जीर्यते ॥ ६६ ॥
na hi pathyam-apathyaṃ vā rasāḥ sarve'pi nīrasāḥ ।
atibhuktaṃ viṣaṃ ghoraṃ pīyūṣam-iva jīryate ॥ 66 ॥

Tr. (For such a practitioner) there may be no consideration of recommended or non-recommended food. For him all *rasas* (tastes) are insignificant. He can even digest excess consumption of food. Also he can digest sever poison as easily as milk. 66.

1. या तुला -M. 2. नीराः —M.

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क्षयकुष्ठगुदा[1]वर्त्तगुल्माजीर्णपुरोगमाः ।
तस्य रोगाः क्षयं यान्ति महामुद्रां तु योऽभ्यसेत् ॥ ६७ ॥
kṣaya-kuṣṭha-gudāvartta-gulmājīrṇa-purogamāḥ ।
tasya rogāḥ kṣayaṃ yānti mahāmudrāṃ tu yo'bhyaset ॥ 67 ॥

Tr. One who undertakes the practice of *mahāmudrā* overcomes (symptoms of) diseases such as *kṣaya* (consumption), skin diseases, *gudāvartta* (obstruction of bowles), *gulma* (enlargement of spleen), *ajīrṇa* (indigestion) etc. 67.

कथितेयं महामुद्रा महासिद्धिकरी नृणाम् ।
गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥ ६८ ॥
kathiteyaṃ mahāmudrā mahāsiddhikarī nṛṇām ।
gopanīyā prayatnena na deyā yasya kasya-cit ॥ 68 ॥

Tr. Practice of *mahāmudrā* brings about higher achievements. This (technique) should be carefully preserved and should not be imparted to all the sundry. 68.

Note. Haṭhapradīpikā (10 chapters)—V.6-7 describes ten *mudrās* which are— *mahāmudrā, mahābandha, mahāvedha, khecarī, uḍḍīyāna, mūlabandha, jālandhara-bandha, viparīta-karaṇī, vajrolī* and *śakti-cālana.*

Gheraṇḍa Saṃhitā 3rd chapter describes 25 *mudrās*, in which the above mentioned ten *mudrās* are included. Nature of *mudrās* described in Gheraṇḍa Saṃhitā is more physical or physiological at one hand and more psychological at the other.

Jayatarāma in his Jogapradipyakā describes 24 *mudrās*, which are different from the list of Gheraṇḍa Saṃhitā. These are—*saṃkṣobhaṇī, drāvaṇī, ākarṣaṇī, vaśyā, unmada, mahāṅkuśā, trikhaṇḍā, virajā, vīparīta-karaṇa, mūlabandha, kāmarāja, uḍḍiyāna, jālandhara, mahāmudrā, mahābandha (pūrṇagirā), mahāvedha, khecarī, varaṇaka, sahajolī, ṣaṇmukhī, cācarī, bhūcarī, agocarī* and *unmanī.*

Jogapradīpyakā suggests that *mahāmudrā, mahābandha* and *mahāvedha* are to be practised together. Description of *mahābandha* and *mahāvedha* is

1. गदा —M.

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differently given. Place of *mahāmudrā* is said to be *yoni-sthāna*, that of *mahābandha* is *kaṇṭha-sthāna* and that of *mahāvedha* is *daśama-sthāna* (*brahma-randhra*). 68.

प्रणवजपः[1]—
praṇava-japaḥ—
Practice of *praṇava-japa*—
पद्मासनं समारुह्य समकायशिरोधरः ।
नासाग्रदृष्टिरेकान्ते जपेदोंकारमव्ययम् ॥ ६९ ॥
padmāsanaṃ samāruhya sama-kāya-śirodharaḥ ।
nāsāgra-dṛṣṭir-ekānte japed-oṃkāram-avyayam ॥ 69 ॥

Tr. Assume *padmāsana* and keep the trunk upright. Fix the gaze at the tip of nose and repeat *oṃ* which is Absolute. 69.

Vi. एवं महामुद्रामभ्यस्य ततो यथोक्तविधिना प्रणवार्थानुसन्धान-पूर्वकं प्रणवं सदा जपेदित्याह —पद्मेति (After practising *mahāmudrā*, repeat *praṇava* following prescribed technique while contemplating on its purport). 69.

प्रणवार्थस्वरूपं ब्रह्म[1]—
praṇavārtha-rūpaṃ brahma—
Brahma is represented by *Praṇava*—
ॐ नित्यं शुद्धं[2] **बुद्धं निर्विकल्पं**[3] **निरञ्जनं निराख्यातमनादिनिधनमेकं तुरीयं यद्भूतं भवद्**[4] **भविष्यत् परिवर्त्तमानं सर्वदानवच्छिन्नं परं ब्रह्म ॥ 70 ॥**
oṃ nityaṃ śuddhaṃ buddhaṃ nirvikalpaṃ nirañjanaṃ nirākhyātam-anādi-nidhanam-ekaṃ turīyaṃ yad-bhūtaṃ bhavad bhaviṣyat parivarttamānaṃ sarvadānavacchinnaṃ paraṃ brahma ॥ 70 ॥

Tr. *Oṃ* is eternal, pure, enlightened, free from *vikalpa* (mental construction or comparison), blemishless, indescribable, beginning-less, one, fourth state of consciousness, encompassing all times (present, past and future) and ever undivided Absolute *Brahma*. 70.

Vi. ओंकारार्थचैतन्यं किमित्यत्र ब्रह्मेत्याह —ओमिति (What does it mean by consciousness as the meaning of *oṃkāra*? *Oṃ* stands for *Brahma*).

1. Line not in M. 2. नित्यशुद्धं —M. 3. तन्निर्विकल्पं —M. 4. भव्यं —M.

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नित्यशुद्धादिपदानां नृसिंहतापिन्यां पदशो व्याख्यातत्वात् (Each term like *nitya, śuddha* etc. has been exclusively explained in Nṛsiṃhatāpinyupaniṣad).

अयमात्मा सन्मात्रो नित्यः शुद्धो बुद्धः सत्यो मुक्तो निरञ्जनो विभुरद्वय आनन्दः परः प्रत्यगेकरसः प्रमाणैरेतैरवगतः सत्तामात्रं हीदं सर्वं सदेव पुरस्तात् सिद्धम् (*Ātmā* or *Brahma* is eternal, Pure, consciousness, Truth {absolute}, Free, Blemishless, all-pervading, non-dual, Blissful, Transcendental, ever internal, can be known through valid means of knowledge, mere existence; therefore, all is eternal as established earlier—Nṛsiṃhottaratāpinī-upaniṣad-9).

भूतमिति भूतादिकालत्रयेऽपि स्वयं एकरूपेणावस्थितम्, उत्पत्तिप्रलयवैरल्यादनादिनिधनम्, अनवच्छिन्नं परिच्छेदरहितं यत् तदेव प्रणवार्थ-चैतन्यं ब्रह्मेत्यर्थः (*Brahma* means consciousness as represented by *praṇava,* which is undivided {unswerving}, *anādi* {without beginning}, without birth or death, ever remaining in one state throughout all time of past, present or furute). 70.

तस्माज्जाता परा शक्तिः स्वयं ज्योतिरात्मिका ॥ 71 ॥

tasmāj-jāṭā parā śaktiḥ svayaṃ jyotir-ātmikā ॥ 71 ॥

Tr. From this (*oṃ*) *parā śakti* has evolved which is of the nature of self-illumination. 71.

आत्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ॥ 72 ॥

ātmana ākāśaḥ sambhūtaḥ । ākāśād-vāyuḥ । vāyor-agniḥ । anger-āpaḥ । adbhyaḥ pṛthivī ॥ 72 ॥

Tr. From *Ātmā ākāśa* (space), from *ākāśa vāyu* (air), from *vāyu agni* (fire), from *agni āpas* (water) and from *āpas pṛthivī* (earth) has been evolved. 72.

Vi. ब्रह्मणो निष्प्रतियोगिकस्वमात्रत्वे अव्यक्तादिस्थावरान्तसृष्टिः कुतः ? (If *Brahma* is only one and without a second, how is it possible that the creation starting with unmanifest upto inanimate has been evolved from It?)

इत्याशंक्य तदज्ञानादेतत् सर्वं तस्मात् जातवत् भातीत्याह –तस्मादिति (To such a question, it is replied that due to ignorance all creation appears to have been evolved).

स्वाज्ञदृष्ट्या यन्निर्विशेषं ब्रह्म निष्प्रतियोगिकस्वमात्रं तस्मान् निर्विशेषब्रह्मणः सकाशात् चित्सामान्यात्मिका परा शक्तिः स्वारोपापवादाधिकरणसान्निध्यात् स्वयंज्योतिरात्मिका जातेव जाता न वस्तुत इत्यर्थः (In its own right *Brahma* exclusively is without a second and

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therefore is self-existent. From this *Brahma parāśakti*, which is pure consciousness and self-illumining, *parāśakti* appears to be 'born' as pure consciousness due to *adhyāropa* and *apavāda*, which actually is not so). 72.

Note. For various traditional theories on evolution see 'Traditional Theory of Evolution and its Application in Yoga' pub. The Lonavla Yoga Institute (India).

According to Siddha-siddhānta-paddhati-I.29 from *ādya(piṇḍa), mahākāśa* (space), from *mahākāśa mahāvāyu* (air), from *mahāvāyu mahātejas* (fire), from *mahātejas mahāsalila* (water) and from *mahāsalila mahāpṛthvī* (earth) are evolved. Each one of these elements has five distinct qualities for which see Siddha-siddhānta-paddhati-I.30-34.

Adhyāropa (superimposition) and **apavāda (exception or negation)**— *adhyāropa* or *āropa* is falsely attributing one thing on another and *apavāda* is negation of it. Just as we see (falsely) water in a mirage, similarly, we consider Brahma to be the material world which it is not. 72.

तेषां पञ्चभूतानां पतयः पञ्च, सदाशिवेश्वर-रुद्र-विष्णु-ब्रह्माणश्चेति ॥73॥

teṣāṃ pañca-bhūtānāṃ patayaḥ pañca sadāśiveśvara-rudra-viṣṇu-brahmāṇaś-ceti ॥ 73 ॥

Tr. Five presiding deities of these five elements are *Sadāśiva, Īśvara, Rudra, Viṣṇu* and *Brahmā* (respectively). 73.

तेषां ब्रह्मविष्णुरुद्राश्चोत्पत्तिस्थितिलयकर्त्तारः ॥ 74 ॥

teṣāṃ brahma-viṣṇu-rudrāś-cotpatti-sthiti-laya-karttāraḥ ॥ 74 ॥

Tr. (From among these presiding deities), *Brahmā, Viṣṇu* and *Rudra* cause creation, sustenance and dissolution (respectively). 74.

Vi. एवं स्वाज्ञदृष्टिविकल्पिताव्यक्तमहत्तत्वोपाधिकात् आत्मनः (Creation has taken place from which has attributes such as ignorance, duality, unmanifest {*avyakta*}, *mahat* {*buddhi*} and *tatva*).

एवं आत्मनः सकाशात् क्रमेण पञ्चभूतानि जातानि, तेषाम् इत्यादि (From *Ātmā*, the set of five *bhūtas* {elements} has been evolved in an orderly manner). 74.

राजसो ब्रह्मा, सात्विको विष्णुस्तामसो रुद्र इति । एते त्रयो गुणयुक्ताः ॥75॥

rājaso brahmā, sātviko viṣṇus-tāmaso rudra iti । ete trayo guṇa-yuktāḥ ॥ 75 ॥

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Tr. *Brahmā* represents *rajas, Viṣṇu satva* and *Rudra tamas*. These three (deities) are attached to *guṇas* (qualities). 75.

Vi. सृष्ट्यादिकर्त्तृत्वं गुणत्रययोगनिमित्तं, तत् कथम् ? राजस इति (Creation has been effected due to interplay of three *guṇas* and how has that occurred? It is answered here—). 75.

ब्रह्मा देवानां प्रथमः सम्बभूव । धाता च सृष्टौ, विष्णुश्च स्थितौ, रुद्रश्च नाशे, भोगाय चेन्द्रः प्रथमजा बभूवुः ॥ 76 ॥

brahmā devānāṃ prathamaḥ sambabhūva । dhātā ca sṛṣṭau, viṣṇuś-ca sthitau, rudraś-ca nāśe, bhogāya cendraḥ prathamajā babhūvuḥ ॥ 76 ॥

Tr. Among the deities, *Brahmā* has evolved first which creates the creation. *Viṣṇu* causing sustenance, *Rudra* causing dissolution and *Indra* responsible for enjoyment are prominent or have been evolved from the first (*Brahmā*). 76.

Vi. सृष्ट्यादिकर्त्तारो ब्रह्मादयः प्रथमजपदं गता इत्याह —ब्रह्मेति (Creators such as *Brahmā* etc. have been awarded prominent status. Clarification to this is being given—).

"सदेव सोम्येदमग्र आसीत्" (Chāndogyopa-VI.2.1), "हिरण्यगर्भः समवर्त्तताग्रे" (Ṛgveda-10.121.1) इति श्रुतिः । तत्र धातेत्यादि ("O noble soul! In the beginning *sat* alone did exist, *Hiraṇyagarbha* alone pervaded all in the beginning").

यदेकमेवाग्रे सच्चैतन्यं समवर्त्तत तदेव सृष्ट्यादिकार्यभेदानुरोधेन ब्रह्मविष्णुरुद्रेन्द्रतां प्राप्तवत् भातीति, तेषां प्रथमजत्वम् उक्तमित्यर्थः (*Sat*, that is *caitanya* {pure consciousness} which was only one, existed in the beginning. It took up different roles under the title of *Brahmā, Viṣṇu* and *Rudra* according to function assigned to it of creation, sustenance and destruction {respectively}. Therefore, these have been awarded prime place). 76.

एतेषां ब्रह्मणो लोका देवतिर्यङ्नर[1]स्थावराश्च जायन्ते ॥ 77 ॥

eteṣāṃ brahmaṇo lokā deva-tiryaṅ-nara-sthāvarāś-ca jāyante ॥ 77 ॥

Tr. From *Brahmā* all creation comprising gods, animals, human beings and inanimate (immovable objects) has been evolved. 77.

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1. नराश्च —M.

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Vi. एतेषां मध्ये ब्रह्मण इत्यादि ॥ ७७ ॥

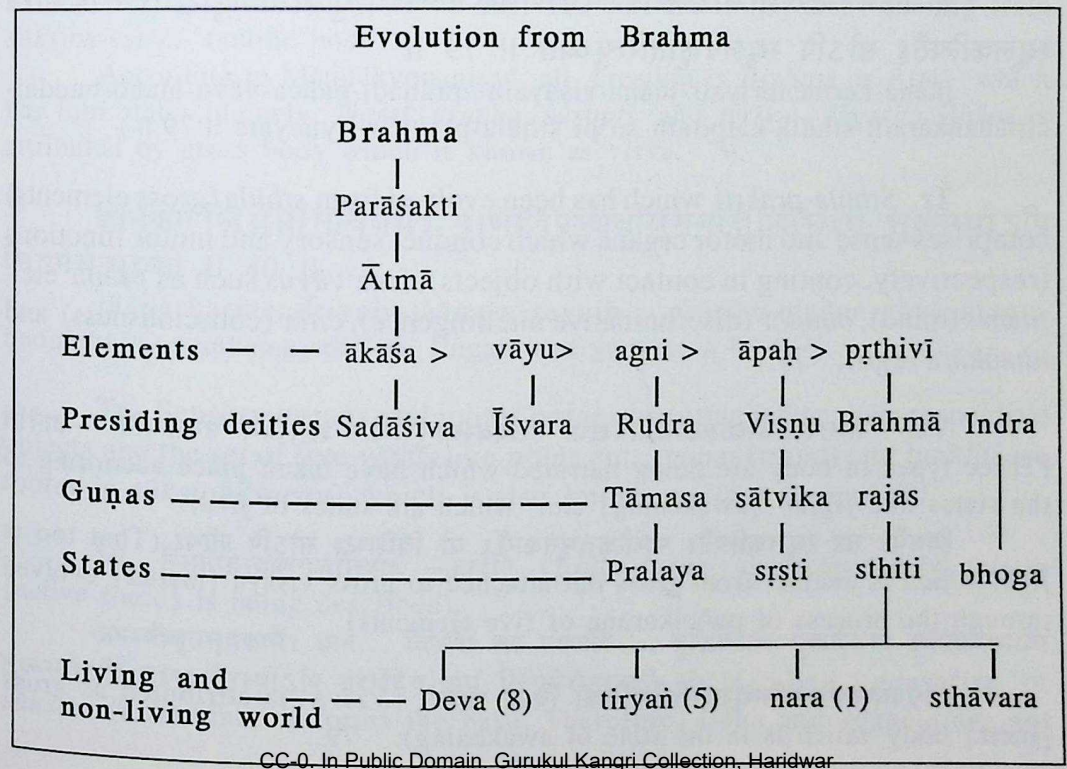
Note. Sāṃkhya Kārikā-53 provides a three-fold classification of *bhautika sarga* i.e. phenomenal creation, namely, *daiva* (divine), *tairyag-yona* (lower beings) and *mānuṣaka* (homo sapine).

i. ***Daiva*** has eight divisions—*Brahmā, Prajāpatis, Indra* (Lord of the heaven), *pitṛs* (departed fathers), *gandharvas, yakṣas, rākṣasas, piśācas.* The last four are demigods and demons.

ii. ***Tairyag-yonas*** have five genera—*paśu* (cattle), *mṛga* (wild animals), *pakṣins* (birds), *sarīsṛpa* (reptiles) and *sthāvaras* (immovables which include animates like plants and creepers and inanimates like stones).

iii. *Mānuṣaka* that is man is a single genus.

Also see Appendix on p.276. 77.


Evolution from Brahma
Brahma
Parāśakti
Ātmā
Elements — — ākāśa > vāyu> agni > āpaḥ > pṛthivī
Presiding deities Sadāśiva Īśvara Rudra Viṣṇu Brahmā Indra
Guṇas — — — — — — — — — — — — Tāmasa sātvika rajas
States — — — — — — — — — — — — Pralaya sṛṣṭi sthiti bhoga
Living and non-living world — — — Deva (8) tiryaṅ (5) nara (1) sthāvara

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तेषां मनुष्यादीनां पञ्चभूतसमवायः शरीरम् ॥ 78 ॥
teṣāṃ manuṣyādīnāṃ pañca-bhūta-samavāyaḥ śarīram ॥ 78 ॥

Tr. Among these, human beings have the body made up of five elements. 78.

Vi. ब्रह्मणः सकाशात् भूरादिचतुर्दशलोकाः, तन्निवासिनो देव-तिर्यङ्-नराः, तद्भोज्यतया स्थावराश्च स्थावराणि च जायन्ते (From *Brahma*, fourteen *lokas* {worlds} such as *bhūḥ* etc., deities, animals, human beings dwelling on them and inanimate creation enjoyed by them have been created).

तेषां शरीरं भौतिकमित्याह —तेषामिति । शरीरं भवति (All creation is in the body i.e., gross, hence perceptible). 78.

Note. The set of fourteen *lokas* as described in Yukta-bhavadeva-III.227 is— *pātāla, rasātala, mahātala, talātala, sutala, vitala* (*atala*), *mahītala, bhūrloka, bhuvarloka, svarloka, maharloka janaloka, tapoloka* and *satyaloka*.

Also see Siddha-siddhānta-paddhati-III.2-5. 78.

ज्ञानकर्मेन्द्रियैर्ज्ञानविषयैः प्राणादि-पञ्च-वायु-मनो-बुद्धि-चित्ताहंकारैः स्थूलकल्पितैः सोऽपि स्थूलप्रकृतिरित्युच्यते ॥ 79 ॥
jñāna-karmendriyair-jñāna-viṣayaiḥ prāṇādi-pañca-vāyu-mano-buddhi-cittāhaṅkāraiḥ sthūla-kalpitaiḥ so'pi sthūla-prakṛtir-ityucyate ॥ 79 ॥

Tr. *Sthūla-prakṛti* which has been evolved from *sthūla* (gross elements) comprises sense and motor organs which conduct sensory and motor functions (respectively, coming in contact with objects), five *vāyus* such as *prāṇa* etc., *manas* (mind), *buddhi* (discriminative intellingence), *citta* (consciousness) and *ahaṅkāra* (ego). 79.

Vi. जाग्रदाद्यवस्थारूढजीवापेक्षया तत्तदवस्थानुरोधेन शरीरत्रयं प्रदर्शयति —ज्ञानेति (Three types of body are being narrated which have taken place according to the states like *jāgrat* {awakening} etc. which are states of *jīva*).

विषयैः सह स्थूलकल्पितैः पञ्चीकृतभूतकार्यैः यो विशिष्टः सोऽपि जीवः (That too is *jīva* which is distinct from gross but attached to gross *viṣaya* {matter} evolved through the process of pañcīkaraṇa of five elements).

जाग्रदवस्थाभिमानिस्थूलशरीरोपाधिको विश्व इत्यर्थः (*Viśva* is attributed as gross {inert} body which is in the state of awakening). 79.

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Note. *Manas, buddhi, citta* and *ahaṅkāra* —these four are *antaḥkaraṇas* (internal sense organs) to which Siddha-siddhānta-paddhati-I.42 puts the number to five adding *caitanya*. For qualities of each of these *antaḥkaraṇas* see Siddha-siddhānta-paddhati-I.43-47.

For theory of *pañcīkaraṇa* see Appendix on p.296.

Jīva— the individual Self. It also may mean 'Self' i.e. embodied soul and is synonymous to *jīvātmā*. The earliest mention to *jīva* can be traced in the Ṛgveda-I.164.30.

There are various views available on *jīva* expressed in different systems of philosophy like Cārvāka, Nyāya, Vaiśeṣika, Mīmāṃsaka and Vedānta and also in various religious systems which may be classified into two broad categories such as – one, *jīva* is eternally free, and second, *jīva* is under the bondage of *māyā*. *Jīva* is under the spell of bondage of *māyā* since one considers that *guṇa* of *māyā* are attached to *jīva*. All spiritual practices are an effort to remove this spell of *māyā*.

Viśva— According to Vedāntasāra-17, it is consciousness with the adjunct of *vyaṣṭi* (individuality) of *sthūla-śarīra* (gross body). It is so called as it includes the entire body which has *vāsanās* and *saṃskāras* coming from *sūkṣma-śarīra* (subtle body).

According to Māṇḍūkyopaniṣad, all creation is *Brahma* or *Ātmā* which has four states, namely, *jāgrat, svapna, suṣupti* and *turīya*. *Jāgarita sthāna* is attributed by gross body which is known as *viśva*. 79.

ज्ञानकर्मेन्द्रियैर्ज्ञानविषयैः प्राणादिपञ्चवायुमनोबुद्धिभिश्च सूक्ष्मस्थोऽपि लिंगमेवेत्युच्यते ॥ 80 ॥

jñāna-karmendriyair-jñāna-viṣayaiḥ prāṇādi-pañca-vāyu-mano-buddhibhiś-ca sūkṣma-stho'pi liṅgam-evetyucyate ॥ 80 ॥

Tr. Sensory organs and motor organs are attached to their respective objects and the set of five *vāyus* like *prāṇa* etc., *manas* (mind) and *buddhi* are rooted in *sūkṣma (śarīra)*, which is also known as *liṅga (śarīra)*. 80.

Vi. तैजसभोग्यलिंगशरीरमाह —ज्ञानेति (*Liṅga-śarīra* characterized by *taijasa* {active force} is being described).

अपञ्चीकृतभूतकार्यैः ज्ञान... विषयैः सह प्राणादि ... बुद्धिभिश्च युक्ततैजसः स्वप्नावस्थायां सूक्ष्मस्थोऽपि सूक्ष्मशरीरस्थोऽपि तदभेदेन अयं लिंगमेवेत्युच्यते (It is called *liṅgaśarīra* or *sūkṣma-śarīra* since it forms the base. Therefore, *liṅga* and *sūkṣma* are not

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different from each other. It has components like *buddhi, prāṇa* etc. and objects of cognition in the state of *taijasa* experienced in dream {*svapna*} wherein elements are yet to undergo the process of *pañcīkaraṇa*).

स्वापाभिमानिप्राज्ञनिर्वर्त्त्यं यत् तत् गुणत्रययुक्तं कारणं कारणशरीरं भवति (*Kāraṇa* or *kāraṇa-śarīra* i.e., causal body is related to three *guṇas* excluding the individual 'Knower' in deep sleep state but not in the state of *prājña*). 80.

Note. For *kāraṇa-śarīra, sūkṣma-śarīra* or *liṅga-śarīra* and *sthūla-śarīra* see Appendix on p.301. 80.

गुणत्रययुक्तं कारणम् ॥
सर्वेषामेवं[1] त्रीणि शरीराणि वर्त्तन्ते ॥
जाग्रत्स्वप्नसुषुप्तितुरीयाश्[2]चेत्यवस्थाश्चतस्रः ॥ 81 ॥
guṇa-traya-yuktaṃ kāraṇam ॥
sarveṣām-evaṃ trīṇi śarīrāṇi varttante ॥
jāgrat-svapna-suṣupti-turīyāś-cetyavasthāś-catasraḥ ॥ 81 ॥

Tr. *Kāraṇa-śarīra*- the causal body is made up of the triad of *guṇas*.
All (living creatures) have three (sheaths) of body.
There are four states, namely, *jāgrat, svapna, suṣupti* and *turīya*. 82.

Note. Three sheaths of body are—*kāraṇa, liṅga* or *sūkśma* and *sthūla*.
Siddha-siddhānta-paddhati-I.53 puts the number of states of consciousness to five adding *turyātīta*.
For details on *guṇas* and four states of consciousness see Appendix on p.277. 81.

ApD— ननु जाग्रदाद्यवस्थाचतुष्टयस्य विश्वादयोऽधिपतय इत्युक्तम् (Does it not contradict with accepted knowledge that *viśva* etc. are the presiding deities of the four states of *jāgrad* etc.?).
एतदनुपपन्नम् (It is not so). कुतः ? (How?)
अवस्थासु तेषां पारवश्यदर्शनात् (Due to supremecy, presiding deities preside over the *avasthās*).
अधिपतिर्हि लोके सेव्यसेवकपारवश्यं नैति (It is noted that in the mundane world a person at the helm would reign over the subordinates).

1. मेव –A1,A2. 2. तुर्यश् —M.

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तस्माज्जीवस्यावस्थाधिपतित्ववचनमयुक्तमिति चेन्न (Therefore, it is right to say that a *jīva* reigns supreme over these states).

'पुरत्रये क्रीडति यस्तु जीव' इति श्रुत्यन्तरेण जागद्यवस्थानां जीवपुरत्वावगमात् (Since it is stated in other scriptures that 'a *jīva* resides in three *puras* {states of consciousness}'—{Kaivalyopaniṣad}, it is learnt that these *puras* stand for the states of consciousness which are *jāgrat* etc.).

सेव्यस्यापि च प्रभोरभिमानेन प्रायः सेवकपारवश्यं दृश्यते (It is sometimes observed that due to superiority of the master a servant renders services to his master).

स्वोपभोगस्य सेवकाधीनत्वात् (It is so for the reason that to enjoy {inner Bliss of} the Self, even a servant enjoys freedom).

न तावता तस्याधिपत्याभावः केनाप्युच्यते (Such freedom can not be denied by anyone).

तस्मादात्मचतुष्टयस्य अवस्थाचतुष्टयाधिपत्यवचनमुपपन्नमेवेति (Therefore, it can be maintained that four forms of *Ātmā*, *viśva* etc. lord over four states of consciousness). 81.

तासामवस्थानामधिपतयश्चत्वारः पुरुषाः विश्व-तैजस-प्राज्ञात्मानश्चेति॥82॥

tāsām-avasthānām-adhipatayaś-catvāraḥ puruṣāḥ viśva-taijasa-prājñātmānaś-ceti ॥ 82 ॥

Tr. Presiding deities of these four states are four *Puruṣas*, namely, *Viśva*, *Taijasa*, *Prājña* and *Ātmā*. 82.

विश्वो हि स्थूलभुङ् नित्यं तैजसः प्रविविक्तभुक् ।
आनन्दभुक् तथा प्राज्ञः सर्वसाक्षीत्यतः[1] परः ॥ ८३ ॥

viśvo hi sthūla-bhuṅ-nityaṃ taijasaḥ pra-vivikta-bhuk ।
ānanda-bhuk tathā prājñaḥ sarva-sākṣītyataḥ paraḥ ॥ 83 ॥

Tr. *Viśva* is gross, *Taijasa* is internal, *Prājña* is Blissful and the last one (*Ātmā* in *turīya* which is transcendental) witnesses all. 84.

Vi. विश्वादित्रयस्य स्थूलादिभुक्त्वं तुरीयस्य तद्राहित्यं चाह —विश्व इति (Triad of *viśva* etc. is related to *sthūla* {gross body} etc. {respectively} whereas *turīya* transcends all these states). 83.

Note. For *viśva* etc., see Yuktabhavadeva III. 1-7.
See chart on verse 89. 83.

1. त्वतः —M.

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प्रणवः सर्वदा तिष्ठेत् सर्वजीवेषु भोगतः ।
अभिरामस्तु सर्वासु ह्यवस्थासु ह्यधोमुखः ॥ ८४ ॥
praṇavaḥ sarvadā tiṣṭhet sarva-jīveṣu bhogataḥ ।
abhirāmas-tu sarvāsu hyavasthāsu hyadhomukhaḥ ॥ 84 ॥

Tr. All-pervading *Praṇava* due to *bhoga* of all creatures dwells in them in all states of consciousness facing downwards. 84.

Vi. तुर्यप्रणवस्य सर्वव्यापकत्वमाह —प्रणव इति (*Praṇava* of the fourth- *turīya* state of cosciousness pervades all).

प्रणवः तुरीयोंकारस्तुरीयः साक्षी स्थूलप्रविभक्तादिभोगाभिमानतः विश्वादिभावं गतेषु सर्वजीवेषु सर्वदा प्रत्यगूपेण तिष्ठेत् (At this stage *praṇava* does 'witnessing' alone. In all other states of Consciousness due to *bhoga* – worldly involvements, *jīva* takes up the conditions of *viśva* etc. and therefore, *praṇava* dwells in all beings internally).

अभितः परितो राजते महीयते इत्यभिरामः (*'Abhi-rāma'* means that which ever prevails and pervades all).

तुरीयस्तु सर्वासु जाग्रदाद्यवस्थासु मिथ्यात्वदृष्ट्या अधोमुखः पराङ्मुखः उदासीनो भवति, विश्वादिवत् जाग्रदादिसंमुखो न कदापि भवतीत्यर्थः (In *turīya, praṇava* though in fact is transcendental remains facing downwards i.e. different in all other states of consciousness such as *jāgrat* etc. due to their being of the nature of *mithyā* (non-real). 84.

Note. *Praṇava* comprises three letters of *'a', 'u'* and *'m'* which represent three *guṇas* of *satva, rajas* and *tamas* respectively. It is possible that *bījākṣaras* are derivatives of *praṇava.*

Garuḍa Purāṇa quoted by Vyāsa Bhāṣya-I.28 says that the three syllables of *praṇava*-- *a, u* and *m* stand for manifest (*vyakta*), unmanifest (*avyakta*) and *puruṣa* (Supreme Consciousness) respectively.

It is said in the Gītā-IX.17; X.12 that Śrī Kriṣṇa is both *praṇava* and *Parama-brahma.* 84.

प्रणवावयवानां प्रत्येकमर्थः[1]—
praṇavāvayavānāṃ pratyekam-arthaḥ—
Interpretation of all components of *praṇava*—

1. Line not in M.

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अकार उकारो मकारश्चेति त्रयो वर्णास्त्रयो वेदास्त्रयो लोकास्त्रयो गुणास्त्रयोऽक्षराणि, एवं[1] प्रणवः प्रकाशते ॥ ८५ ॥

akāra ukāro makāraś-ceti trayo varṇās-trayo vedās-trayo lokās-trayo guṇās-trayo'kṣarāṇi evaṃ praṇavaḥ prakāśate ॥ 85 ॥

Tr. '*A*', '*u*' and '*m*' are the three letters representing three *varṇas*, three *Vedas*, three *lokas*, three *guṇas*, three *akṣaras* (letters) which comprise *praṇava* that prevails. 85.

Note. Three *varṇas* (classes of men according to their profession) are Brāhmaṇa, Kśatriya and Vaiśya. Three Vedas are Ṛk, Yajuḥ and Sāma; three *lokas* are *bhūḥ*, *bhuvaḥ* and *svaḥ*; three *guṇas* are *satva*, *rajas* and *tamas*; three *akṣaras* are *a*, *u* and *m*. 85.

अकारो जाग्रति[2] नेत्रे वर्त्तते सर्वजन्तुषु ।
उकारः कण्ठतः स्वप्ने मकारो हृदि सुप्तितः ॥ ८६ ॥
akāro jāgrati netre varttate sarva-jantuṣu ।
ukāraḥ kaṇṭhataḥ svapne makāro hṛdi suptitaḥ ॥ 86 ॥

Tr. '*A*'-*kāra* is located in eyes in all living creatures which represents the state of awakening (*jāgrat*). '*U*'-*kāra* is located in throat representing dream state (*svapna*), while '*m*'-*kāra* is in heart which represents deep-sleep (*suṣupti*) state. 86.

विराड्विश्वः स्थूलश्चाकारः । हिरण्यगर्भस्तैजसः सूक्ष्मश्च उकारः । कारणाव्याकृतप्राज्ञश्च मकारः ॥ ८७ ॥

virāḍ-viśvaḥ sthūlaś-cākāraḥ । hiraṇyagarbhas-taijasaḥ sūkṣmaś-ca ukāraḥ । kāraṇāvyākṛta-prājñaś-ca makāraḥ ॥ 87 ॥

Tr. '*A*'-*kāra* is *virāṭ*, *viśva* and *sthūla* (gross). '*U*'-*kāra* is Hiraṇyagarbha, *taijasa* and *sūkṣma* (subtle). '*M*'-*kāra* is *kāraṇa* (causal), *avyākṛta* (unmanifest) and *prājña*. 87.

Note. ***Hiraṇyagarbha***—the word carries diverse meanings in ancient literature.

1. अक्षराणि त्रयः स्वरा एव —M. 2. जाग्रती — K,A2.

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According to Mahābhārata Śāntiparva-348.74; 349.63-73; 340.44-75; 339.66,67 (see Śrī-mad-bhagavad-gītā Rahasya by Bal Gangadhar Tilak pp.276) *Hiraṇyagarbha* was the most ancient and the only proponent of Yogic sciences. Maitrī Upaniṣad-6.8 equates *Hiraṇyagarbha* with *Ātmā*.

Some scholars refer to Brahma and some to *Prajāpati* as the supreme deity of Vaidika origin. Early Indian Thought—pp.3 by Rangackar (Mysore: Rao and Raghavan, 1964), pp.52-53 states that – 'This supreme being is sometimes identified with *Viśvakarmā*, sometimes with *Prajāpati*, yet sometimes with *Bṛhaspati* and some other times with *Hiraṇyagarbha'*.

Ṛgveda-X.121 and Śatapatha-brāhmaṇa-XI.1.6.1 consider it to be the cosmic principle produced from primeaval waters and eventually identified with *Brahma*. This idea of a spontaneous evolution of an entity like that of *Hiraṇyagarbha* emanating out of a principal principle or out of a primordial substance has later been known as *prakṛti* in Sāṃkhya philosophy.

However, all commentators of Brahmasūtra of Bādarāyaṇa on '*janmādyasya yataḥ*' unanimously are of the opinion that this *sūtra* defines *Brahma* as the origin of creation; and thus they refute the idea that *prakṛti* or any principle by the same name of *Hiraṇyagarbha* forms the origin of creation.

In the present context, *jīva* passes through three states of consciousness— one of which is called *Hiraṇyagarbha* represented by '*u*' of OM, also known as *tejas*.

Sometimes *Hiraṇyagarbha* is related to one of the three lower forms of speech. These forms are *virāj, Hiraṇyagarbha* and *Īśvara* (See Yogakuṇḍalyupaniṣad-III.22). 87.

अकारो राजसो रक्तो ब्रह्मा चेतन उच्यते ।
उकारः सात्विकः शुक्लो विष्णुरित्यभिधीयते ॥
मकारस्तामसः कृष्णो रुद्रश्चेति तथोच्यते ॥ ८८ ॥
a-kāro rājaso rakto brahmā cetana ucyate ।
u-kāraḥ sātvikaḥ śuklo viṣṇur-ityabhidhīyate ॥
makāras-tāmasaḥ kṛṣṇo rudraś-ceti tathocyate ॥ 88 ॥

Tr. '*A'-kāra* is of the nature of *rajas* (active) red in colour, presided over by the deity *Brahmā* and is awake (state of consciouness). '*U'-kāra* is of the nature of *satva* (light), white in colour, having the deity *Viṣṇu*. '*M'-kāra* is of the nature of *tamas* (inertia), black in colour presided over by the deity *Rudra*. 88.

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Note. Above described process of human evolution from Consciousness in its various states is presented schematically below. 88.

Human Evolution from Consciousness

Four states of Consciousness>	Jāgarita-sthāna	Svapna-sthāna	Suṣupti-sthāna	Turīya= Ātmā
States >	Sthūla or viśva Gross	Sūkṣma or liṅga Subtle	Kāraṇa Causal	
Lords >	Virāṭ	Hiraṇyagarbha	Avyākṛta	
Status >	Manifest	Manifest-unmanifest	Unmanifest	Transcendental
Sources > >	> > > > Jñānendriya, Karmendriya, & their objects 5 vāyus, Manas, Buddhi, Citta, Ahaṅkāra (Internal and external faculties; Antaḥkaraṇas)	Source of sthūla	Source of gross and subtle also source of three guṇas	
Status >	Bahiḥ-prajña	Antaḥ-prajña	Prājña	
Letters of OM>	a-kāra in eyes	u-kāra in throat	m-kāra in heart	
Guṇas >	Rājasa a-kāra	Sātvika u-kāra	Tāmasa m-kāra	
Colours >	Red	White	Black	
Presiding deities	Brahmā	Viṣṇu	Rudra	

Vi. स्वातिरिक्तप्रपञ्चजातं प्रणवावयवसम्भूतमित्याह —अकार इति (Extension of *Praṇava* which is different from Self is being described).

त्रयः त्रीणि अक्षराणि (*Praṇava* comprises of three letters).

एवं वस्तुतः सदा प्रणवः प्रकाशते (Thus *Praṇava* alone reigns supreme).

कथमकारादीनां सर्वव्यापकत्वमित्यत्र —अकार इति (How *akāra* etc. pervades all the creation is explained). 88.

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प्रणवात् प्रभवो ब्रह्मा प्रणवात् प्रभवो हरिः ।
प्रणवात् प्रभवो रुद्रः प्रणवो हि परो भवेत् ॥ ८९ ॥
praṇavāt prabhavo brahmā praṇavāt prabhavo hariḥ ।
praṇavāt prabhavo rudraḥ praṇavo hi paro bhavet ॥ 89 ॥

Tr. *Brahmā, Hari* (*Viṣṇu*) and *Rudra* have evolved from *praṇava*. *Praṇava* is Absolute/ transcendental. 89.

Vi. ब्रह्माद्यारोपापवादाधारस्तुरीयोंकार एवेत्याह — प्रणवादिति ॥ ८९ ॥

अकारे लीयते ब्रह्मा उकारे[1] लीयते हरिः ।
मकारे लीयते रुद्रः प्रणवो हि प्रकाशते ॥ ९० ॥
akāre līyate brahmā ukāre līyate hariḥ ।
makāre līyate rudraḥ praṇavo hi prakāśate ॥ 90 ॥

Tr. *Brahmā* merges in *a-kāra*. *Hari* merges in *u-kāra*, whereas *Rudra* merges in *m-kāra*. *Praṇava* alone prevails. 90.

Vi. रुद्रः, ततः प्रणवः ॥ ९० ॥

तुरीयोंकाराग्रविद्योतब्रह्म[2]—
turīyoṅkārāgra-vidyota-brahma—
Brahma manifests chiefly as *turīya* and *oṃkāra*—
ज्ञानिनामूर्ध्वगो भूयादज्ञानी[3]नामधोमुखः[4] ।
एवं वै प्रणवस्तिष्ठे[5]द्यस्तं वेद स वेदवित् ॥ ९१ ॥
jñāninām-ūrdhvago bhūyād-ajñānīnām-adhomukhaḥ ।
evaṃ vai praṇavas-tiṣṭhed-yas-taṃ veda sa vedavit ॥ 91 ॥

Tr. In wise people (accomplished *yogīs*) *praṇava* faces upwards, while in ignorant ones, it faces downwards. One who knows this state of *praṇava* is a wise person. 91.

अनाहतस्वरूपेण ज्ञानिनामूर्ध्वगो भवेत् ॥ ९२ ॥
anāhata-svarūpeṇa jñāninām-ūrdhvago bhavet ॥ 92 ॥

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1. ह्युकारे —M, ह्युकारे – K,A1. 2. Line not in M. 3. दक्षानि —M. 4. ने स्यादधोमुखः - Mu.
5. तिष्ठद् —M,K, A,A1.

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Tr. In wise persons (*praṇava*) faces upwards in the form of *anāhata* (*nāda*). 92.

Vi. स्वज्ञस्वाज्ञदृष्ट्या ऊर्ध्वाधोमुखतया प्रणव एव प्रकाशत इति यो वेद स वेदवित् भवतीत्याह —ज्ञानिनामिति (*Praṇava* facing upwardly in realized ones and downwardly in ignorants alone prevails. One who realizes this is a wise one.).

ज्ञानिदृष्ट्या अनाहतविलसत्प्रत्यगभिन्नब्रह्मरूपेण तुरीयोंकाराग्र-विद्योतब्रह्ममात्रतया सर्वोर्ध्वं प्रणवो विभाति, अज्ञानामधोमुखाकारादितया विभातीत्यर्थः (In a wise {*yogī*}, supreme *praṇava* expresses in *anāhata cakra* in the form of *oṃ*, in fourth {*turīya*} state of consciousness of Brahma which illumines all. In the ignorant, it {*praṇava*} remains facing downwards). 92.

Note. *Anāhata*— is one of the six *cakras* situated at the heart region. It is said to be of twelve petals and is the seat of air element. It is presided over by goddess *kākinī*.

However, *anāhata* as a *cakra* should not be mistaken for *anāhata* as *nāda* referred to in this context. *An-āhata* literally means a sound which is produced without any friction or percussion. Hence it is of spontenous origin. As per Tāntrika understanding, *anāhata-nāda* forms a constituent of *mahānāda* which is *śabda-brahma*— *Brahma* manifested in the form of *nāda* (sound).

On revealation of *anāhata-nāda* various internally aroused sounds are heard in various forms such as sound of ocean etc. (Haṭhapradīpikā 10 ch.-VIII.17-18) in the state of *ārambha* (Haṭhapradīpikā 10 ch.-VIII.37). 92.

तैलधारामिवाच्छिन्नं दीर्घघण्टानिनादवत् ।
प्रणवस्य ध्वनिस्तद्वत् तदग्रं ब्रह्म चोच्यते ॥ ९३ ॥
taila-dhārām-ivācchinnaṃ dīrgha-ghaṇṭā-ninādavat ।
praṇavasya dhvanis-tad-vat tad-agraṃ brahma cocyate ॥ 93 ॥

Tr. Sound of *praṇava* (continues) just like a placid flow of oil or a prolonged resonance of the ringing of a bell. *Brahma* transcends even this. 93.

Vi. किञ्च— तैलेति ॥ ९३ ॥

ज्योतिर्मयं तदग्रं स्यादवाच्यं बुद्धिसूक्ष्मतः ।
ददृशुर्ये महात्मानो यस्तं वेद स वेदवित् ॥ ९४ ॥

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jyotirmayaṃ tad-agraṃ syād-avācyaṃ buddhi-sūkṣmataḥ ।
dadṛśur-ye mahātmāno yas-taṃ veda sa vedavit ॥ 94 ॥

Tr. (Transcendental Brahma is) resplendent, supreme, indescribable, not graspable even by subtle intelligence. Brahma is perceived by (accomplished) seers alone. One who knows this is considered a wise. 94.

प्रणवार्थतुरीयहंसः[1]—
praṇavārtha-turīya-haṃsaḥ—
Meaning of *praṇava*, fourth state (of consciousness) and *haṃsa*—
जाग्रन्नेत्रद्वयोर्मध्ये हंस एव प्रकाशते ॥ ९५ ॥
jāgran-netra-dvayor-madhye haṃsa eva prakāśate ॥ 95 ॥

Tr. *Haṃsa* is situated at the centre of eyebrows in the state of awakening. 95.

Vi. प्रणवार्थतुरीयहंसः क्व आसनमासाद्य प्रकाशते इत्यत आह —जाग्रदिति (How does *haṃsa* {lit. royal swan} representing *praṇava* in the fourth state of consciousness {*turīya*} hails is being explained here).

"नेत्रस्थं जागरितं विद्यात्" इति श्रुतितः नेत्रजागरणयोः आधाराधेयता श्रूयते ('*Jāgrat* {awakening state} is situated in eyes' – {Brahmopaniṣad}. This ascertains that the former {*jāgrat*} is located in the latter {*netra*}).

एवम् आधाराधेयात्मकजाग्रन्नेत्रद्वययोः मध्ये तदारोपापवादाधिकरणतया हंसः प्रत्यगभिन्नपरमात्मैव प्रकाशते (Eyes are locations of the state of awakening {*jāgrat*} which are proved by *āropa* {superimposition} and *apavāda* {exception} respectively. *Haṃsa* hails as *Paramātmā*, which is innermost). 95.

Note. ***Haṃsa***— forms a symbolic *mantra* in the form of inhalation (*haṃ*) and exhalation (*saḥ*) of breath. As per interpretation of Kālīcaraṇa on ṣaṭcakra-nirūpaṇa-XLIII, *haṃ* symbolizes *bindu* or *Puruṣa* which is the male principle of creation while *saḥ* is *visarga* (*prakṛti*) the female principle of creation.

According to Rāghavabhaṭṭa on Śāradātilaka-XIV.91, it forms a special style of effortless meditation wherein one need not mutter anything. This is corroborated in Haṭhapradīpikā 10 ch.-V.159 also wherein it is called as *ajapā-vidyā* or *ajapā-gāyatrī*. 95.

1. Line not in M.

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सकारः खेचरी प्रोक्तस्त्वंपदं चेति निश्चितम् ।
हकारः परमेशः स्यात् तत्पदं चेति निश्चितम् ॥
सकारो ध्यायते जन्तुर्हकारो हि भवेद् ध्रुवम् ॥ ९६ ॥
sakāraḥ khecarī proktas-tvaṃpadaṃ ceti niścitam ।
hakāraḥ parameśaḥ syāt tatpadaṃ ceti niścitam ॥
sakāro dhyāyate jantur-hakāro hi bhaved dhruvam ॥ 96 ॥

Tr. *Sa-kāra* is known as *khecarī pada* (state) or *khecarī-bīja,* which stands for the state of *tvaṃ* (individual Self). *Ha-kāra* is *parameśa* status of which is Supreme Consciousness. When *jīva* (individual Self) meditates on *sa-kāra*, it would surely transform into *ha-kāra* (which is *Paramātmā*). 96.

Vi. हंसस्य प्रत्यक्त्वं परत्वं तयोः ऐक्यसिद्धत्वं वा कुत इत्यत आह —सकार इति (How is it that *haṃsa* {Self} is internal, external as well as integration of both ?)

सर्वप्राणिहृदये विद्यमाने खे अव्याकृताकाशे तत्रत्य-परागूप-लिंग-शरीर-प्रातिलोम्येन चरतीति खेचरी सकार इति प्रोक्तः, सकारस्य खेचरीबीजत्वात्, "स त्वंपदार्थः" इति प्रभोक्तेः ('*Haṃsa*' resides in the space of heart of all creatures—space that is unmanifest. It dwells therein being one with subtle body. That is why *sa-kāra* is called *khecarī* and also *sa* is *bīja*-{*mantra*} of *khecarī-vidyā*). It is so because the Lord has stated that '*sa*' is 'you' i.e. Brahma.

अतः सकारबीजं त्वंपदार्थप्रत्यक्चैतन्यमिति निश्चितम् (It has been also stated that *sa* is the Supreme Self denoted by *tvaṃ*— you the individual Self).

हकारार्थः परमेशः परमात्मा स्यात् (*Ha-kāra* represents *parameśa* that is *Paramātmā* by the word *tat*).

अतः हकारबीजार्थभूतं तत्पदलक्ष्यपरमात्मचैतन्यमिति निश्चितम् (Therefore, *ha-kāra* as *bīja* certainly denotes Supreme Consciousness—that is *Paramātmā*).

एवं सकारवाच्यो जन्तुः जीवः स्वागतजीवत्वमपास्य सोऽहंशब्द-लक्ष्य-प्रत्यगभिन्नपरमात्मास्मीति यद्यात्मानं ध्यायते जानाति, तदा हकारार्थः परमात्मैव भवेदिति, यत् तत् ध्रुवं सत्यम् इत्यर्थः, "ब्रह्म वेद ब्रह्मैव भवति" इति श्रुतेः (Similarly, *sa* represents individual *jīva*. *Jīva* gives up its 'quality of being *jīva*' which is experienced through '*so'haṃ*'. This gives him the realization that 'I am non-different from *Paramātmā'*. One realizes the meaning of *ha-kāra* as *Paramātmā* only when one meditates and achieves Self-realisation. Such 'knowledge' is the Truth. Same content has been corroborated in Muṇḍakopaniṣad-III.2.9 when it is said that 'one who realizes *Brahma* becomes *Brahma*'). 96.

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इन्द्रियैर्बद्ध्यते जीव आत्मा चैव न बद्ध्यते ।
ममत्वेन भवेज्जीवो निर्ममत्वेन केवलः ॥ ९७ ॥
indriyair-baddhyate jīva ātmā caiva na baddhyate ।
mamatvena bhavej-jīvo nirmamatvena kevalaḥ ॥ 97 ॥

Tr. *Jīva* (embodied soul) is bound by senses, but *Ātmā* is not bound. Due to attachment ego (*Ātmā*) is known as *jīva*. *Kevala* (*Ātmā*) is beyond attachment. 97.

Vi. देहेन्द्रियादौ अहंममाभिमानभावाभावौ जीवपरभेदाभेदहेतू भवत इत्याह —इन्द्रियैरिति (Due to attachment to body and senses, there is a feeling of 'I' and 'mine', it is identified as *jīva* which is different from {*Ātmā*}. Absence of 'I' and 'mine' makes it {*jīva*} non-different from *Ātmā*). 97.

Note. ***Bandhana***— means bondage. In various schools of Indian philosophy it has been the central point of discussion. It generally means the cyclical process of birth, death and rebirth and consequent 'pain' that it brings to a person. In the tradition of Jainism it has at least two connotations—*bhāva-bandha* — caused by passion or bad disposition; and *dravya-bandha*—which signifies attachment towards material world through the senses (Tatvārthādhigama-sūtra-VII.2). Sāṃkhya system does use *duḥkha* to express the concept of *bandhana*. Understanding *bandhana* as expressed here has close affinity with that of Nyāya and Vaiśeṣika.

The school of Vedānta opines that 'bondage' is caused solely by association of *Ātmā* with body, which actually is ever free *Brahma*.

Patañjali has his own way of understanding this concept. He holds that Self attaches itself with five modifications occurring to *citta*. Modifications of *citta* are caused by *kleśas* in the way of *avidyā, asmitā, rāga, dveṣa* and *abhiniveśa*. 97.

केवलात्मप्रकाशकप्रणवजपः[1]—
kevalātma-prakāśaka-praṇava-japaḥ—
Repetition of *praṇava* which alone reveals Self (*Ātmā*)—
भूर्भुवः स्वरिमे[2] लोकाः सोमसूर्याग्निदेवताः ।
यस्य मात्रासु तिष्ठन्ति तत्परं ज्योतिरोमिति ॥ ९८ ॥

1. Line not in M. 2. सुवरिमे M.

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bhūr-bhuvaḥ svar-ime lokāḥ soma-sūryāgni-devatāḥ ।
yasya mātrāsu tiṣṭhanti tatparaṃ jyotir-om-iti ॥ 98 ॥

Tr. *Oṃ* is the Supreme Light, in its (three) *mātrās*, (three) *lokas*, namely, *bhūḥ, bhuvaḥ* and *svaḥ*, representing deities *soma* (moon), *sūrya* (sun) and *agni* (fire) (respectively) reside. 98.

इच्छा क्रिया[1] तथा ज्ञानं ब्राह्मी रौद्री च वैष्णवी ।
त्रिधा मात्रास्थिति[2]र्यत्र तत्परं ज्योतिरोमिति ॥ ९९ ॥
icchā kriyā tathā jñānaṃ brāḥmī raudrī ca vaiṣṇavī ।
tridhā mātrā-sthitir-yatra tat-paraṃ jyotir-om-iti ॥ 99 ॥

Tr. *Oṃ* is the Supreme Light. In its three *mātrās* the (triad) of *icchā* (will), *kriyā* (action) and *jñāna* (knowledge) which are *brāhmī, raudrī* and *vaiṣṇavī* (respectively) dwell. 99.

Vi. केवलात्मप्रकाशकप्रणवस्वरूपं निर्दिशति —भूरिति (Nature of *praṇava* which reveals only the light of *Ātmā* is being described). 99.

वचसा तज्जपेन्नित्यं वपुषा तत् समभ्यसेत् ।
मनसा तज्जपेन्नित्यं तत्परं ज्योतिरोमिति ॥ १०० ॥
vacasā taj-japen-nityaṃ vapuṣā tat samabhyaset ।
manasā taj-japen-nityaṃ tat-paraṃ jyotir-om-iti ॥ 100 ॥

Tr. *Oṃ* the Supreme Light should be repeated continuously vocally (*vācā*), in action (*karmaṇā*) and also mentally (*manasā*). 100.

Vi. सन्तो यदनुसन्धानतः कृतकृत्या भवन्ति तदेव प्रणवार्थपरं-ज्योतिरित्याह — वचसेति (Saints gain success by repeating *praṇava* alone which is Supreme Light). 100.

Note. For more details on transcendental OM, see Haṭhapradīpikā 10 ch.-X.7-12.

It is said there—

vacasā ca japed-vidvāṃścakṣuṣā ca samabhyaset ।
manasā saṃsmaren-nityaṃ tatparaṃ jyotiromiti ॥

1. क्रिया इच्छा —M. 2. स्थिता —M, मात्रास्थिताय – A1,A2.

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(A wise should always chant the Supreme {*mantra*} '*OM*' verbally, keeping the gaze {between eyebrows} with a concentrated mind). 100.

शुचिर्वाप्यशुचिर्वापि यो जपेत् प्रणवं सदा ।
न स लिप्यति पापेन पद्मपत्रमिवाम्भसा ॥ १०१ ॥
śucir-vāpyaśucir-vāpi yo japet praṇavaṃ sadā ।
na sa lipyati pāpena padma-patram-ivāmbhasā ॥ 101 ॥

Tr. Just as a leaf of lotus remains (unaffected) in water, similarly, one who always repeats *praṇava* without consideration of purity or impurity does not get involved in sin. 101.

Vi. प्रणवजपस्य शुच्यादिनियमाभावप्रकटनपूर्वकं तत्फलमाह —शुचिरिति (Practice of *praṇava* does not involve considerations of purity or impurity). 101.

प्रणवानुष्ठायिनोऽपि प्राणजय आवश्यकः[1]—
praṇavānuṣṭhāyino'pi prāṇajaya āvaśyakaḥ—
Practice of *prāṇāyāma* is important even though one practises *praṇava*—

चले वाते चलो बिन्दुर्निश्चले निश्चलो भवेत् ।
योगी स्थाणुत्वमाप्नोति ततो वायुं[2] निरुन्धयेत् ॥ १०२ ॥
cale vāte calo bindur-niścale niścalo bhavet ।
yogī sthāṇutvam-āpnoti tato vāyuṃ nirundhayet ॥ 102 ॥

Tr. Mobility of *prāṇa* causes mobility of *bindu*. Stability of *prāṇa* causes stability of *bindu*. To enjoy stability, a *yogī* should practise *prāṇāyāma*. 102.

Vi. प्रणवानुष्ठानेन पुरुषार्थसिद्धेः किं प्राणजयेनेत्याशंक्य बिन्दु-प्राणयोः अन्योऽन्याश्रयतः जीवनहेतुबिन्दुजयार्थं प्राणजयः कर्त्तव्य इत्याह —चल इति (If practice of *praṇava* contributes significantly in gaining success in {four} objectives {i.e. *dharma, artha, kāma* and *mokṣa*} of life then why should one practice *prāṇāyāma*? Or even how gaining control over *prāṇa* {is important}? It is replied that *bindu* and *prāṇa* are closely interdependent. Therefore, it is essential to gain control over *prāṇa* with an objective to gain control on *bindu* which holds the key to life). 102.

1. Line not in M. 2. ह्यायुर्निं - U.

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ApD— ननु योगी स्थाणुत्वमाप्नोतीत्युक्तम् (It is stated that a *yogī* attains stability).

स्थाणुत्वमचञ्चलत्वमित्यर्थः (Stability means shedding of fickleness).

तत्किं हठयोगिप्राप्यम्, आहोस्वित् ज्ञानयोगिप्राप्यमिति संशीयते (Can such a state be attained only by a *haṭhayogī* or even by a *jñānayogī*?). 102.

यावद्वायुः स्थितो देहे तावज्जीवो न मुञ्चति ।
मरणं तस्य निष्क्रान्तिस्ततो वायुं निरुन्धयेत् ॥ १०३ ॥
yāvad-vāyuḥ sthito dehe tāvaj-jīvo na muñcati ।
maraṇaṃ tasya niṣkrāntis-tato vāyuṃ nirundhayet ॥ 103 ॥

Tr. So long as *prāṇa* remains in the body, *jīva* does not leave it (body). Exit of *prāṇa* is death. Therefore, *prāṇa* should be controlled. 103.

ApD— 'ततो ह्यायुर्निरुन्धयेद्' इत्युक्तत्वेन हठयोगिन एव प्राण-लयवशादायुर्-निरोधसंभवात्, स एवेह विवक्षित इत्याशंकामुच्यते (It is stated that in this way the life span of a Haṭhayogī alone may get controlled. A Haṭhayogī can merge *prāṇa* and thus can gain control on his life span. This is what is doubted in this context. Same is being clarified further).

स्थाणुत्वं हि परस्यैव ब्रह्मणो नैसर्गिकं, न तु कुम्भितस्यापि प्राणस्य स्यात् (Stability is nature of Para Brahma. It does not happen so only through *kumbhaka*).

कुम्भकद्वारा विलीनस्यापि प्राणस्य पुनरुत्थाने चाञ्चल्यसम्भवात् (There remains a possibility of returning to normal movement and consequent fickleness of *prāṇa*, which has been subsided through *kumbhaka*).

परब्रह्मनिष्ठस्य तु परब्रह्मीभूतत्वेन तत्सदृशभूतत्वेन वा स्थाणुत्वं मुख्यं स्यात् (One who has merged in Para Brahma would prominently experience stability which is the nature of Para Brahma).

समाध्युत्थितवेलास्वपि यथापूर्वं संसाराभावेन यथासंभवं नैश्चल्यसम्भवात् (It is possible that at the onset of *samādhi* on detachment from mundane world, one will profusely experience stability).

आयुर्निरोधश्च लययोग्यपेक्षया विशेषेण भवितुमर्हति (In comparison to a Layayogī, {one who has attained Brahma-hood} one may gain control on the span of life). कुतः ? (How is it possible?).

लययोगिनो व्यवहारकालेष्वायुर्निरोधाभावात्, ज्ञानयोगिनो ब्रह्मविदोऽपि प्रतिदिनं बहिर्गन्तव्येषु षट्शतोत्तरैकविंशतिसहस्रश्वासेषु अर्धानामष्टशतोत्तरदशसहस्रश्वासानां प्रणष्टत्वेन तावदायुर्निरोधो भवितुम् अर्हति (While living in the mundane world, a Layayogī cannot practically exercise control on the span of life {or *prāṇa*}. A Jñānayogī who has acquired wisdom of Brahma does move out {exhales} through 10800

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breaths. So he has to actually waste half of that number of breaths {21600} and therefore can only exercise control on this much of life span).

तस्माज्ज्ञानयोगोपलब्धस्थाणुत्वमेव विवक्षितमित्यवगन्तव्यम् (Therefore, it should be noted that 'stability' here refers to the one attained through *jñānayoga*). 102-103.

Note. The phrase in this *śloka* '*tato vāyuṃ nirundhayet*' has been changed by ApD as '*āyur-nirundhayet*'. Haṭhapradīpikā 10 ch.-IV.6 also reads this as *vāyu*. It seems that ApD uses both *āyuḥ* and *vāyu* in the same sense. 103.

यावद् बद्धो मरुद् देहे तावज्जीवो न मुञ्चति ।
यावद् दृष्टिर्भ्रुवोर्मध्ये तावत् कालभयं कुतः ॥ १०४ ॥
yāvad baddho marud dehe tāvaj-jīvo na muñcati ।
yāvad dṛṣṭir-bhruvor-madhye tāvat kāla-bhayaṃ kutaḥ ॥ 104 ॥

Tr. So long as *prāṇa* remains in body, *jīva* does not go away. So long as eyes are fixed between eyebrows, there arises no fear from *kāla* (premature death). 104.

Note. This verse covertly suggests for attainment of *mokṣa* which is one of the four objectives of human endevour (*puruṣārthas*).

According to Sāṃkhya-kārikā-42,69 *puruṣārtha* is *mokṣa* (liberation). Kauṭilya in his Arthaśāstra-I.7 says that *puruṣārthas* or pursuits of human endevour are three viz. *dharma*, *artha* and *kāma* which are together called *trivarga*. It also says that *artha* (monetary pursuit) forms the principal among the *trivarga* since *dharma* and *kāma* spring from *artha* alone. Manusmṛti-II.124 is of the opinion that if *artha* or *kāma* is in conflict with *dharma*, one should give up *artha* or *kāma*. *Dharma*, *artha* and *kāma* are collectively called *abhyudaya* (material fortune) while *mokṣa* is known as *niḥśreyasa* (transcendental good). 104.

अल्पकालभयाद् ब्रह्मा प्राणायामपरो भवेत् ।
योगिनो मुनयश्चैव ततः प्राणान्निरोधयेत् ॥ १०५ ॥
alpa-kāla-bhayād brahmā prāṇāyāma-paro bhavet ।
yogino munayaś-caiva tataḥ prāṇān-nirodhayet ॥ 105 ॥

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Tr. Even *Brahmā* devoutedly practised *prāṇāyāma* owing to fear from (shortage of) *kāla* (time). So also the *yogīs* and *munis* took up practice of *prāṇāyāma*. Therefore, *prāṇāyāma* should be practised. 105.

Vi. अत एव ब्रह्मादयोऽपि प्राणायामपरा भवन्तीत्याह — अल्पेति । यतः प्राणायामपरा भवन्ति, ततः तस्मात् ॥ १०५ ॥

ApD— 'नन्वल्पकालभयाद् ब्रह्मा प्राणायामपरो भवेद्' इत्येतदयुक्तम् (Due to fear of a short life, even Brahmā too undertakes the practice of *prāṇāyāma* – this statement is not valid).

कुतः ? (Why?).

चतुर्मुखस्य परब्रह्मनिष्ठत्वेनाल्पकालभयासंभवात् (Since Brahmā is an 'integral part' of Para Brahma, question of his having a short life span does not arise).

द्विपरार्धाधिककालस्थित्यसंभवेन ततोऽप्यधिकायुर्-अनुपपत्त्याधिकायुस्सिध्यर्थक-प्राणनिरोधप्रवृत्यसंभवादिति (It is not possible for Brahmā to exist for more than two *parārdhas* or one *para*. Therefore, even by practising *prāṇāyāma*, Brahmā cannot extend his life span to more than allotted).

अत्रोच्यते —(Here it is being said—).

चतुर्मुखस्य सनकादियोगिनां वसिष्ठादिमुनीनां च परब्रह्म-निष्ठानामप्याधिकारिकत्वेन तत्तदायुषां निर्धारितपूर्वतया कथंचिदप्यायुराधिक्यासिद्धावपि ब्रह्मनिष्ठाया नैसर्गिकतया पामरसादृश्येन नित्य-नियमित-षट्शतोत्तरैकविंशति-सहस्रश्वास-लोपाभावाद् अल्पकाल-भयमुपपन्नम् (Life span of Brahmā, Yogīs like Sanaka, *munis* like Vasiṣṭha and those who are devouted to Para Brahma is predestined. Therefore, one cannot extend it anyway. Moreover, the number of natural breaths per day is fixed at 21600 which are diminishing each day. Hence there arises a fear that Brahmā etc. enjoys a short life span).

तेषामायुर्निरोधासंभवेऽप्यविवेकेन तत्प्रवृत्तिः संभवेदेव (Though it is not possible to extend the span of life, one may yet get indulged in doing so propelled by sheer ignorance).

न च तादृशाविवेकस्तेषामपकर्षार्थः स्यात् (Even though such act of ignorance may not make them any better).

तत्प्रारब्धप्रयुक्तत्वादिति मन्तव्यम् (It is to be understood that the same has been affected by one's depository of previous *karma*). 105.

Note. For detail on day and *parārdha* of Brahmā see Appendix on p.280. 105.

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नाडीशुद्धितः प्राणायामसिद्धिः[1]—
nāḍīśuddhitaḥ prāṇāyāmasiddhiḥ—
Success in *prāṇāyāma* through purification of *nāḍīs*—
षड्विंशदंगुलीर्हंसः[2] प्रयाणं कुरुते बहिः ।
वामदक्षिणमार्गेण प्राणायामो विधीयते ॥ १०६ ॥
ṣaḍviṃśad-aṅgulīr-haṃsaḥ prayāṇaṃ kurute bahiḥ ।
vāma-dakṣiṇa-mārgeṇa prāṇāyāmo vidhīyate ॥ 106 ॥

Tr. *Haṃsa* (*prāṇa*) moves out of the body upto twenty six digits through left and right nostrils. (To control this movement) one should practise *prāṇāyāma*. 106.

Vi. प्राणगतिनिरोधनमेव प्राणायाम इत्याह —षड्विंशदिति (*Prāṇāyāma* is restriction of the flow of *prāṇa*).

इडापिंगलामार्गमाश्रित्य बहिः षड्विंशत्यंगुलपर्यन्तं प्राणः प्रसरति, तद्गतिकुण्ठनाय प्राणायामो विधीयते इत्यर्थः (*Prāṇāyāma* means control of movement of *prāṇa* which moves {in and} out through the passages of *iḍā* and *piṅgalā* upto 26 digits). 106.

Note. Gheraṇḍa Saṃhitā-V.82 states that *prāṇa* moves out of the body upto 16 digits while one sings; 20 digits while one eats; 24 digits while walking; 30 digits while sleeping and 36 digits while copulating; while it moves out still farther when one exercises.

Haṭha-tatva-kaumudī-20.14 states that *prāṇa* moves out of the body normally upto 30 digits.

Some *haṭha* texts such as Gheraṇḍa Saṃhitā-V.2,35,45 consider practice of *nāḍīśuddhi* as a prerequisite to *prāṇāyāma*. Gheraṇḍa Saṃhitā prescribes special dietary regimen for undertaking the practice of *nāḍīśuddhi*. Haṭhapradīpikā(10 ch.)-IV.2 says that one should remove impurities in the form of fat and phlegm through *ṣaṭkarmas* before starting to make the practice of *prāṇāyāma* highly efficacious.

For more on *nāḍīśuddhi* see Appendix on p.294. 106.

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् ।
तदैव जायते योगी प्राणसंग्रहणक्षमः ॥ १०७ ॥

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1. Line not in M. 2. दंगुली हंसः —M, हंसः - K,A1,A2.

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śuddhim-eti yadā sarvaṃ nāḍīcakraṃ malākulam ।
tadaiva jāyate yogī prāṇa-saṅgrahaṇa-kṣamaḥ ॥ 107 ॥

Tr. When the network of *nāḍīs* is cleansed of host of morbidities, then alone a *yogī* qualifies to control *prāṇa*. 107.

Vi. नाडीशुद्ध्यनन्तरं केवलकुम्भकशक्तिः भवतीत्याह —शुद्धिमिति (One qualifies for practice of *kevala-kuṃbhaka* only when *nāḍīs* are rendered pure). 107.

Note. *Nāḍīs* are channels in human body through which vital air *prāṇa* moves thus keeping all body functions proper. In all yogic texts making *nāḍīs* pure—*nāḍīśuddhi*—forms a very importat prelimninary practice. Gheraṇḍa Saṃhitā—V.35 provides justification of *nāḍīśuddhi* in the following words—'If *nāḍīs* are full of impurities, *prāṇa* does not move through the middle path (*suṣumnā*). How can then one attain the state of *unmanī* (*samādhi*)? How can one gain success in the practice of *yoga*?'

Gheraṇḍa Saṃhitā—V.36 gives two varieties of *nāḍīśuddhi, samanu* and *nirmanu*. *Samanu* is practised with a *bījamantra,* while *nirmanu* is done without a *mantra* but consisting of *śodhana-kriyās* like *dhauti* etc.

Various authorities on *yoga* have recommended various techniques for *nāḍīśuddhi* right from practice of *yama-niyama* (Ms. of Haṭha-saṅketa-candrikā, Vasiṣṭha Saṃhitā-I.81), *āsanas* (Haṭhapradīpikā-I.39, Adyar Library, 1949, Rudrayāmala-24-39), *prāṇāyāma* (Haṭhapradīpikā-II.37, ibid) and also right type of food.

According to Haṭhapradīpikā (10 chapters)-IV.3 *prāṇāyāma* alone removes all impurities of the body.

Ms. of Siddhānta-śekhara suggests 7 techniques of *nāḍīśuddhi* for which see Kuṃbhaka Paddhati Introduction-pp.xliv. Also see Kuṃbhaka Paddhati-86.

Haṭha-tatva-kaumudī-10.30 and Kuṃbhaka Paddhati-110 describe the technique of a *prāṇāyāma* under the name of *nāḍīśuddhi-kuṃbhaka*. 107.

प्राणायामलक्षणम्[1] —
prāṇāyāma-lakṣaṇam—
Characteristics of *prāṇāyāma*—

1. Line not in M.

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बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।
धारयेद्वा यथाशक्त्या भूयः सूर्येण रेचयेत् ॥ १०८ ॥
baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet ।
dhārayed-vā yathāśaktyā bhūyaḥ sūryeṇa recayet ॥ 108 ॥

Tr. A *yogī* assumes *padmāsana*, inhales through left nostril, retains to capacity and thereafter exhales through right. 108.

अमृतोदधिसंकाशं गोक्षीरधवलोपमम् ।
ध्यात्वा चन्द्रमसं[1] बिम्बं प्राणायामे सुखी भवेत् ॥ १०९ ॥
amṛtodadhi-saṅkāśaṃ go-kṣīra-dhavalopamam ।
dhyātvā candramasaṃ bimbaṃ prāṇāyāme sukhī bhavet ॥ 109 ॥

Tr. A practitioner of *prāṇāyāma* enjoys bliss while visualizing reflection of moon which is as milky white as an ocean of ambrosia. 109.

स्फुरत्प्रज्वलसज्ज्वालापूज्य[2]मादित्यमण्डलम् ।
ध्यात्वा हृदि स्थितं योगी प्राणायामे सुखी भवेत् ॥ ११० ॥
sphurat-prajvalasaj-jvālā-pūjyam-āditya-maṇḍalam ।
dhyātvā hṛdi sthitaṃ yogī prāṇāyāme sukhī bhavet ॥ 110 ॥

Tr. A *yogī* in his heart visualizes the great orb of solar disk which is full of blazing light while practising *prāṇāyāma*. Thus he enjoys Bliss. 110.

Vi. प्राणायामलक्षणं तत्र ध्येयबिम्बद्वयं चाह —बद्धेति ॥ १०८-११० ॥

Note. Kumbhaka Paddhati-114-120 gives three different techniques of *nāḍīśuddhi* which include various visualizations.

Sundaradeva in Haṭha-tatva-kaumudī-34.11 interprets the word *yamināṃ* differently. Here it means the aspirants who have already inculcated the values suggested under *yama* and *niyama*. He gains perfection in *nāḍīśuddhi* in three months. Others will naturally take longer time.

According to Gheraṇḍa Saṃhitā-V: 33, *nāḍī-śuddhi* is preliminary to *prāṇāyāma*. It is said to be of two kinds—*samanu* and *nirmanu*. *Samanu* process comprises *sabīja prāṇāyāma*, whereas, *nirmanu* consists of purificatory processes like *dhautī* etc.

1. समं -U1,M. 2. पूज्य not in M.

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Śiva Saṃhitā-II: 24-28 prescribes twenty *prāṇāyāmas*, three or four times a day for two months to attain *nāḍī-śuddhi*, which include controlled inhalation and controlled exhalation without retention. This type of procedure is not found in other texts.

For elaborate discussion on *nāḍīs*, refer to Yoga Mīmāṃsā-VII: 4: 61-78. 110.

नाडीशोधनम्[1] —

nāḍī-śodhanam —

Technique to purify *nāḍīs*—

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यथा रेचयेत्
पीत्वा पिंगलया समीरणमथो बद्ध्वा त्यजेद्वामया[2] ॥
सूर्याचन्द्रमसोरनेन विधिना बिन्दुद्वयं ध्यायतः
शुद्धा नाडिगणा भवन्ति यमिनो मासद्वयादूर्ध्वतः ॥ १११ ॥

prāṇaṃ ced-iḍayā piben-niyamitaṃ bhūyo'nyathā recayet
pītvā piṅgalayā samīraṇam-atho baddhvā tyajed-vāmayā ॥
sūryācandramasor-anena vidhinā bindu-dvayaṃ dhyāyataḥ
śuddhā nāḍigaṇā bhavanti yamino māsa-dvayād-ūrdhvataḥ ॥ 111 ॥

Tr. Inhale *prāṇa* through left nostril, hold it and then exhale through opposite. Again inhale through right, hold the air and thereafter exhale through left. This should be practised while visualizing the pair of *bindus*. Thus in two months a *yogī* experiences purification of *nāḍīs*. 111.

Vi. नाडीशुद्ध्युपायमाह —प्राणमिति ॥ १११ ॥

Note. '*sūryācandramasoranena vidhinā bindu-dvayam*' – in this phrase *sūryācandramasa* can be interpreted in two ways to mean 'inhalaing and exhaling through left and right nostrils' and also 'visualisation of two *bindus* of *sūrya* and *candra*'. 111.

यथेष्टधारणं वायो[3]रनलस्य प्रदीपनम् ।
नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥ ११२ ॥

yatheṣṭa-dhāraṇaṃ vāyor-analasya pradīpanam ।
nādābhivyaktir-ārogyaṃ jāyate nāḍiśodhanāt ॥ 112 ॥

---

1. Line not in M. 2. पीत्वा जपेद्वामयन् —M, पीत्वा जपेद्वा —A1. 3. धारणाद्वा –A1.

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Tr. Purification of *nāḍīs* result in willful (prolonged) retention of *prāṇa*, increment of *anala* (bodily or gastric fire), hearing of *nāda* and physical wellbeing. 112.

Vi. तत्फलं —यथेष्टेति ॥ ११२ ॥

Note. Results of *nāḍī-śuddhi* are not given in Gheraṇḍa Saṃhitā, but Vasiṣṭha Saṃhitā-II:68-69 gives slimness of body, stimulation of gastric fire, lusture and experience of internally aroused sound, as the signs of purification of *nāḍīs*.

Nāda— stands for an internally aroused sound which is also called *anāhata-nāda*. It occurs without any striking or friction. According to Haṭhapradīpikā 10 ch.-VIII.6 one hears *nāda* through right ear alone. For more on *nādānusandhāna* see 8th chapter of Haṭhapradīpikā 10 ch. 112.

मात्रानियमपूर्वकः प्राणायामः[1]—
mātrāniyama-pūrvakaḥ prāṇāyāmaḥ—
Practice of *prāṇāyāma* by maintaining *mātrā* (time unit)—

प्राणो देहस्थितो यावदपानं तु निरुन्धयेत् ।
एकश्वासमयी मात्रा ऊर्ध्वयोर्गगने गतिः[2] ॥ ११३ ॥
prāṇo deha-sthito yāvad-apānaṃ tu nirundhayet ।
eka-śvāsamayī mātrā ūrdhvādhayor-gagane gatiḥ ॥ 113 ॥

Tr. When (movement of) both *prāṇa* and *apāna* in the body is restricted, it (*prāṇa*) moves up in the space (of *suṣumnā*). This happens for one breath (*kevala kuṃbhaka*) that is a *mātrā*. 113.

Note. For *mātrā* see Appendix on p.287. The second line of this verse appears in Haṭhatatvakaumudī-38.133 as एकश्वासमयी मात्रा प्राणायामे निरुद्धते । 113.

रेचकः पूरकश्चैव कुम्भकः प्रणवात्मकः ।
प्राणायामो भवेदेवं[3] **मात्राद्वादशसंयुतः ॥ ११४ ॥**
recakaḥ pūrakaś-caiva kumbhakaḥ praṇavātmakaḥ ।
prāṇāyāmo bhaved-evaṃ mātrā-dvādaśa-saṃyutaḥ ॥ 114 ॥

1. Line not in M. 2. ऊर्ध्वाधो गगने स्थितिः-A, गतिः -M. 3. भवत्येवं —M.

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Tr. Practice of *recaka* (exhalation), *pūraka* (inhalation) and *kumbhaka* (retention) along with (repetition of) *praṇava* (*oṃ*) for twelve *mātrās* (time units) is called *prāṇāyāma*. 114.

Vi. मूलबन्धावधिं, मात्रालक्षणं, भंग्यन्तरेण प्राणायामलक्षणं चाह —प्राण इति । सहजोच्छ्वासनिःश्वासकालो मात्राकाल इत्यर्थः (A *mātrā* or time unit is time taken for a natural breath {inhalation and exhalation}). 114.

Note. Various texts have defined *prāṇāyāma* in many ways. Siddha-siddhānta-paddhati-II.35 states that (to bring about) steadiness of *prāṇa* is *prāṇāyāma* which is of four types—*pūraka, recaka, kuṃbhaka* and *saṃghaṭṭa-karaṇa* (*kevala-kuṃbhaka*). In *kevala-kuṃbhaka* there is no feeling of *prāṇika* movement which is explained as *satva-vijñāna-samudgama* in Vijñāna Bhairava-64. This is the fourth variety of *prāṇāyāma* in Pātañjala Yoga Sūtra-II.51.

Aparokṣānubhūti provides another meaning of *prāṇāyāma*—

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।
निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥ ११८ ॥
निषेधनं प्रपञ्चस्य रेचकाख्यः समीरणः ।
ब्रह्मैवास्मीति या वृत्तिः पूरको वायुरीरितः ॥ ११९ ॥
ततस्तद्वृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः ।
अयं चापि प्रबुद्धानामज्ञानां घ्राणपीडनम् ॥ १२० ॥

-- One should inculcate an attitude that all modifications of *citta* are that of Brahma. Thus one can bring a pause to mental fickleness. This is called *prāṇāyāma*. Transcendence of all mundane snares is called *recaka*. 'I-am-Brahma' – establishment of this attitude is *pūraka*, followed by stabilization of all mental fluctuations which is *kuṃbhaka*. This all is for the wise one. For ignorants, *prāṇāyāma* limits to manipulation of nostrils alone. 114.

मात्राद्वादशसंयुक्तौ निशाकरदिवाकरौ ।
दोषा[1]जालमबध्नन्तौ ज्ञातव्यौ योगिभिः सदा ॥ ११५ ॥
mātrā-dvādaśa-saṃyuktau niśākara-divākarau ।
doṣā-jālam-abadhnantau jñātavyau yogibhiḥ sadā ॥ 115 ॥

Tr. Day in and day out without any pause (*prāṇa* moves) through right and left nostrils for a period of 12 *mātrās*. This should be very clearly understood by a *yogī*. 115.

1. दोष —M.

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Vi. योगिना द्वादशमात्रालंकारचन्द्रसूर्यौ ध्येयावित्याह —मात्रेति (A *yogī* should meditate on moon and sun which consist of twelve *mātrās*— time units).

अहोरात्रं द्वादशधा विभज्य पञ्चघटिकाकालो मात्राकालः (Day and night are divided into twelve time units each of which comprise five *ghaṭikās* as *mātrākāla* – time slot).

तत्संयुक्तौ निशाकरदिवाकरौ चन्द्रसूर्यनाडीभ्यां गमनागमनं कुर्वन्तौ (In these two divisions {day and night} of time *prāṇa* moves {alternately} through *candra* and *sūrya nāḍīs*).

दोषाग्रहणमह्नश्चाप्युपलक्षणार्थम् (*Doṣā* meaning 'night' has been read in the vesre to imply 'day' as well).

दोषाजालमबध्नन्तौ अहोरात्रमविश्रान्तौ योगिभिः आदौ ज्ञातव्यौ (A *yogī* should develop heightened awareness of incessant movement of *prāṇa* day and night in the beginning itself).

चन्द्रसूर्यनाडीगतिं ज्ञात्वा यदा या नाडी प्रवहति, तदा तया पूरकं निरुद्ध्य, अन्यया रेचकं कुर्यात् (Knowing prominent movement of *prāṇa* through left or right nostril, one should inhale through the nostril which is predominent followed by retention and exhalation through opposite nostril).

एवं कृते वायोः नाडीद्वयेऽपि प्राणस्य समगतिः स्यात् (This practice yields into balanced movement of *prāṇa* through both nostrils).

ततः प्राणायामो निरायासेन भवेदिति भावः (This facilitates comfortable practice of *prāṇāyāma*. 115.

Note. Day and night are divided into twelve parts each of which comprises five *ghaṭikās* (one *ghaṭikā*= 24 minutes).

Niśākara (moon) and *divākara* (sun) are left and right nostrils respectively. A *yogī* should first of all learn the continuous movement of *prāṇa* through (either of the) nostrils (at a given point of time). After knowing this, one should inhale through that very nostril wherethrough air is flowing dominantly and then exhale through opposite. Thus *prāṇa* flows through both nostrils equally which consequently makes the practice of *prāṇāyāma* smooth.

Gheraṇḍa Saṃhitā fifth chapter suggests a detailed account of ideal regimen, season and place for undertaking practice of *prāṇāyāma*. 115.

पूरकं द्वादशं कुर्यात् कुम्भकं षोडशं भवेत् ।
रेचकं दश चोंकारः प्राणायामः स उच्यते ॥ ११६ ॥

pūrakaṃ dvādaśaṃ kuryāt kumbhakaṃ ṣoḍaśaṃ bhavet
recakaṃ daśa coṃkāraḥ prāṇāyāmaḥ sa ucyate ॥ 116 ॥

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Tr. Practise *pūraka* for twelve *mātrās, kuṃbhaka* for sixteen and *recaka* for ten alongwith *oṃkāra*. This is called *prāṇāyāma*. 116.

Vi. ततः पूरकं द्वादशं द्वादशमात्राकालं कुर्यात् । दश चोंकार इति दशमात्राकालः इत्यर्थः ॥ ११६ ॥

Note. Gheraṇḍa Saṃhitā-V.46-48 classifies *prāṇāyāma* in two categories namely, *sahita* and *kevala*. *Sahita* is of two varieties – *sagarbha* and *nigarbha*. *Sagarbha* is practised with a *bījamantra* while there is no repetition of any *mantra* in *nigarbha*.

Also see Note under Yogacūḍāmaṇī-107.

For more details, see critical note on Kuṃbhaka Paddhati-121. 116.

अधमे द्वादशा मात्रा मध्यमे द्विगुणा मता ।
उत्तमे त्रिगुणा प्रोक्ता प्राणायामस्य निर्णयः ॥ ११७ ॥
adhame dvādaśā mātrā madhyame dviguṇā matā ।
uttame triguṇā proktā prāṇāyāmasya nirṇayaḥ ॥ 117 ॥

Tr. *Prāṇāyāma* of twelve *mātrās* is considered inferior, twice that is intermediate while three times that (*mātrā*) is superior. 117.

अधमे स्वेदजननं कम्पो भवति मध्यमे ।
उत्तमे स्थानमाप्नोति ततो वायुं निरुन्धयेत् ॥ ११८ ॥
adhame sveda-jananaṃ kampo bhavati madhyame ।
uttame sthānam-āpnoti tato vāyuṃ nirundhayet ॥ 118 ॥

Tr. Inferior *prāṇāyāma* results in perspiration, intermediate causes tremors, while practice of superior *prāṇāyāma* levitates. Therefore, *prāṇāyāma* should be practised. 118.

Vi. किञ्च —अधमे ॥ ११८ ॥

Note. There are two possible consequences of *uttama prāṇāyāma*. One is levitation of the practioner as has been described in Haṭhapradīpikā 10 ch. IV.20.

Two, *uttama prāṇāyāma* is considered that *prāṇāyāma* in which *prāṇa* moves to the higher (superior) region (*sahasrāra*). This finds support from the

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verse of Haṭhapradīpikā 10 ch. IV.18 and its commentary by Bālakṛṣṇa- '*uttamādhikāriṇaḥ prāṇa uttiṣṭhati*'.

A symptomatic definition of *mṛdu* (mild), *madhya* (moderate) and *tīvra* (intense) *meru* has been provided in Kumbhaka Paddhati. '*Mṛdu-meru* stage causes perspiration, *madhya-meru* stage results in tremors and in *tīvra-meru* one levitates'. In Haṭhapradīpikā (Adyar Library)-II.12, elevation of the body is substituted by the *vāyu* reaching *brahmarandhra*. Patañjali has laid down the qualitative test for progress in *prāṇāyāma* (Yoga Sūtra-II.50, 52-53). These may be summarized as follows:—

i. *kumbhaka* must become increasingly prolonged;

ii. it must become easier to practice;

iii. it must, step by step, decrease darkness obstructing illumination, and;

iv. it must render the mind capable of deeper and deeper concentration.

Patañjali does not mechanically look upon the progressive stages of *yoga* as a particular multiple of a particular preceding stage in duration, but clearly defines with qualitative tests by which each stage is to be judged. He has his own definitions of *pratyāhāra, dhāraṇā, dhyāna* and *samādhi*.

According to Haṭha-tatva-kaumudī-39:19, when *madhya-meru* is practised for two and a half *nāḍīs* (1 *nāḍī* = 24 minutes), it generates tremors in the body and remaining in *praṇava* for three *nimeṣas* (blinking), one experiences *tatva* (Reality) in the heart and in the state of *tīvra-meru*, when *nisarga-kuṃbhaka* supervenes, one levitates in *padmāsana*. If one sustains this state for three *ghaṭīs* (one *ghaṭī* =24 minutes), one certainly experiences loss of bodily consciousness (Ibid-39:20). 118.

बद्धपद्मासनो योगी नमस्कृत्य गुरुं शिवम् ।
नासाग्रदृष्टिरेकाकी प्राणायामं समभ्यसेत् ॥ ११९ ॥
baddhapadmāsano yogī namaskṛtya guruṃ śivam ।
nāsāgra-dṛṣṭir-ekākī prāṇāyāmaṃ samabhyaset ॥ 119 ॥

Tr. Adopting *padmāsana*, a *yogī* bows down to *Śiva* who is *guru* and by fixing the gaze at the tip of nose practises *prāṇayāma* in an isolated place. 119.

ApD— ननु प्राकृतः प्राणायामः खण्डयोगविषयकश्चतुर्थांगयोग एव स्यात् (In fact, this *prāṇāyāma* is the fourth component of **Khaṇḍayoga**).

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न तु सप्तमांगभूताखण्डध्यानयोगकालीनाकृतकप्राणायामः (And it is not ***akṛtaka prāṇāyāma*** {*kevala kumbhaka*} which is the seventh component (Aṣṭāṅgayoga of Patañjali). It involves unswerving practice of dhyāna known as **akhaṇḍa-dhyāna-yoga**).

कुतः ? (How is it so?).

'नासाग्रदृष्टिः' इति 'मूर्ध्नि' इति चैवंजातीयकवाक्यैः परिच्छिन्न-देशविषयकत्वावगमादिति चेन्नायं दोषः ('At the tip of nose', 'at the top of head'—such edicts are to provide options as regards the locations {of meditation}. Therefore, the above contention is not wrong).

द्वयोरपि खण्डाखण्डयोर्विवक्षितत्वात् (Because *Khaṇḍayoga* and *Akhaṇḍayoga* distinguish its {*prāṇāyāma's*} type). 119.

द्वाराणां नव सन्निरुध्य मरुतं बद्ध्वा[1] दृढां धारणां
नीत्वा काल[2]मपानवह्निसहितं शक्त्या समं चालितम् ॥
आत्मध्यानयुतस्त्वनेन विधिना विन्यस्य मूर्ध्नि स्थिरं
यावत् तिष्ठति तावदेव महतां संगो न संस्तूयते[3] ॥ १२० ॥

dvārāṇāṃ nava sannirudhya marutaṃ baddhvā dṛḍhāṃ dhāraṇāṃ
nītvā kālam-apāna-vahni-sahitaṃ śaktyā samaṃ cālitam ॥
ātma-dhyāna-yutas-tvanena vidhinā vinyasya mūrdhni sthiraṃ
yāvat tiṣṭhati tāvad-eva mahatāṃ saṅgo na saṃstūyate ॥ 120 ॥

Tr. One firmly closes all nine openings, firmly retains *prāṇa*, takes *kāla* (i.e. Pure Consciousness) along with *apāna* and *vahni* (bodily fire) through *śakti* (*kuṇḍalinī*) to top of head (*sahasrāra cakra*) and stabilizes it there while concentrating on Self. So long as one maintains this practice, one is respected by all adepts. 120.

Vi. पद्माद्यासनस्थो योगी आत्मध्यानयुतः सन्, नवद्वारं सन्निरुध्य, अपानवह्निसहितं कुण्डलिनीशक्त्या समं चालितं मारुतं बद्ध्वा, मूलाधारादिषट्चक्रेषु क्रमात् नीत्वा, अनेन विधिना कालं तुर्यात्मानं मूर्ध्नि सहस्रारचक्रे विन्यस्य, स्थिरं सम्भाव्य, यावन्मूर्ध्नि स्थिरं तिष्ठति, तावदेव महतां संगो न संस्तूयते । मूर्ध्नि साक्षात्कृततुर्यतत्वस्य कृतकृत्यत्वेन न हि संगकांक्षा अस्ति (A *yogī* adopts an *āsana* such as *padma*. He meditates on the Self by closing all nine openings of the body. He takes *prāṇa* by moving it alongwith *apāna*, fire and *kuṇḍalinī* to the six *cakras* in sequence. Thus he takes *kāla* {Pure Consciousness} i.e. *Ātmā* of *turya* state to top of head and fixes it at *sahasrāra cakra*. He remains motionless. So long as he remains motionless and

1. लब्ध्वा —U,Mu, M. 2. कार-- M. 3. संगोऽन्मसंसूयते —M.

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experiences the fourth state of consciousness, the group of adepts respects him as he overcomes attachment).

यावत्सहस्रारे तुर्यात्मानं न पश्यति, तावन्महतां संगः स्तूयत इत्यर्थः (But when he experiences *Ātmā* in its *turīya* state in *sahasrāra*, he is respected by the group of adepts). 120.

Note. By keeping the reading '*saṅgo na*' Vivarana has distorted the very contention of the main text. Variant reading of '*saṅgo na*' as available in other texts like Haṭhatatvakaumudī-38.46 is '*saṅghena*' which means 'by the assembly of', which should be accepted as correct. 120.

प्राणायामो भवेदेवं पातकेन्धनपावकः ।
भवोदधिमहासेतुः प्रोच्यते योगिभिः सदा ॥ १२१ ॥
prāṇāyāmo bhaved-evaṃ pātakendhana-pāvakaḥ ।
bhavodadhi-mahā-setuḥ procyate yogibhiḥ sadā ॥ 121 ॥

Tr. *Prāṇāyāma* burns the host of sins (impurities). According to *yogīs*, it forms a bridge for one (to pass across) the ocean (travails) of worldly life. 121.

Vi. प्राणायामं स्तौति — प्राणेति । महासेतुः इति प्रोच्यते ॥ १२१ ॥

ApD— तथा हि पातकेन्धनपावक इति भवोदधिमहासेतुरिति चैतौ शब्दावुभयलिंगौ भवतः । कृतकप्राणायामस्याद्यप्रयोजकत्वात् (*Prāṇāyāma* the ***kṛtaka*** {*sahita kumbhaka*} type should be practised first).

अकृतप्राणायामस्य द्वितीयस्य सप्तमांगविषयकस्य द्वितीयाप्रयोजकत्वाच्च (***Akṛta*** type {*kevala kumbhaka*} which is the second has no relevance among seven components {of Yoga}).

न चायं प्राणायामश्चतुर्थांगभूत एव, न तु सप्तमांगभूतं ध्यानम् (Is it not that this *prāṇāyāma* {*kevala*} has been listed among four components and also not among seven components which involve *dhyāna*?).

उपरि वक्ष्यमाणत्वादिति वाच्यम् (Therefore it has been stated earlier).

उपरिवक्ष्यमाणस्यापि तस्य अभ्यासकालेष्वकृतकप्राणायामस्य स्वयमेव भविष्यत्वात् (During the practice of *prāṇāyāma*, {*akṛta prāṇāyāma* – i.e. *kevala kumbhaka*} supervenes on its own).

यदि चतुर्थांगमात्रेण देहपातो भवेत्, तत उपर्यंगाभ्यास-वशादसम्यग्ज्ञानित्वापत्त्या पुनर्जन्मैव प्रसज्येत (If one would shred the mortal body just by practising the fourth component of *yoga* {*prāṇāyāma*}, one might come back to the world {not gaining liberation} since one remains ignorant even though one has practised advanced

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components of *yoga*).

न तु कोऽपि योगी चतुर्थांगभूतकृतकप्राणायाममात्रेण विमुक्त-देहादिबन्धो जीवन्मुक्त इत्युच्यते (No *yogī* can attain the state of *jīvanmukti* which frees one from the bondage of mundane body just by practising *kṛtaka prāṇāyāma* {*sahita prāṇāyāma*} which is included among the four components of *yoga*).

तस्माद् ब्रह्मात्मैक्यध्यानयोगप्राबल्येनोत्पद्यमानोऽकृतकप्राणायाम एव वर इत्यवगन्तव्यम् (Therefore, it may be ascertained that *akṛtaka prāṇāyāma* {*kevala kumbhaka*} is the superior one as it supervenes as a result of *dhyāna yoga* signifying union of Brahma and *Ātmā*). 121.

योगांगानां प्रत्येकं फलं तत्तारतम्यं च[1]—
yogāṅgānāṃ pratyekaṃ phalaṃ tat-tāratamyaṃ ca—
Benefits of each component of *yoga* and their interrelation—

आसनेन रुजं हन्ति प्राणायामेन पातकम् ।
विकारं मानसं योगी प्रत्याहारेण मुञ्चति ॥ १२२ ॥
āsanena rujaṃ hanti prāṇāyāmena pātakam ।
vikāraṃ mānasaṃ yogī pratyāhāreṇa muñcati ॥ 122 ॥

Tr. *Āsanas* alleviate (physical) disorders, *prāṇāyāma* (removes) sins (morbidities), whereas practice of *pratyāhāra* resolves mental disorders. 122.

Vi. प्रातिस्विकेन षडंगयोगफलमाह —आसनेनेति ॥ १२२ ॥

Note. Six components of *yoga* are counted in 2nd verse of this text. Present text does not provide definition of *āsana* though its benefits are narrated. 122.

धारणाभिर्मनोधैर्यं याति चैतन्यमद्भुतम् ।
समाधौ मोक्षमाप्नोति त्यक्त्वा कर्म शुभाशुभम् ॥ १२३ ॥
dhāraṇābhir-manodhairyaṃ yāti caitanyam-adbhutam ।
samādhau mokṣam-āpnoti tyaktvā karma śubhāśubham ॥ 123 ॥

Tr. Practice of *dhāraṇā* brings about mental stability and by *dhyāna* one enjoys heightened state of consciousness. One attains *mokṣa* through *samādhi* by transcending *karma*, both auspicious and inauspicious. 123.

Vi. ध्यानेन याति ॥ १२३ ॥

1. Line not in M.

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Note. ***Dhāraṇā***— Gorakṣa in his Gorakṣa Śataka-4 gives a definition (or technique) of *dhāraṇā* wherein one holds *prāṇa* along with *citta* at a *cakra* for two hours.

Triśiki-brāhmaṇopaniṣad-Mantra-31 describes *dhāraṇā* as '*cittasya niścalī-bhāva*'—steadiness of mind. This text also makes a clear distinction between *dhāraṇā* and *dhyāna* in line with Gorakṣa. In *dhāraṇā* object is always the *Ātmā* (Gorakṣa Śataka-76) whereas in case of *dhyāna* it may not be so.

Maṇḍala-brāhmaṇopaniṣad-1.1.8 defines *dhāraṇā* as fixing of mind on *caitanya* while suspending all functions of senses.

According to Patañjali *dhāraṇā* is concentration of mind on a single object. This has similarity with Siddha-siddhānta-paddhati-II.37. According to Vyāsa, commentator of Yogasūtra, objects of *dhāraṇā* may be internal or external.

Vasiṣṭha Saṃhitā provides as many as three different tecnniques of *dhāraṇā*— a) concentration on Self; b) concentration on *bāhyākāśa* (external space) and *antarākāśa* (internal space) in the heart; and, d) concentration on five mystical letters on points of five elements.

Haṭha-tatva-kaumudī-XII.12-17 quotes Yājñavalkya and gives another definition of *dhāraṇā* which he calls *prāṇa-saṃyamana*. This text notes several benefits of *dhāraṇā* of *prāṇa*.

For karma see Appendix on p.282. 123.

प्राणायामद्विषट्केन प्रत्याहारः प्रकीर्त्तितः ।
प्रत्याहारद्विषट्केन जायते धारणा शुभा ॥ १२४ ॥

prāṇāyāma-dvi-ṣaṭkena pratyāhāraḥ prakīrttitaḥ ।
pratyāhāra-dvi-ṣaṭkena jāyate dhāraṇā śubhā ॥ 124 ॥

Tr. Practice of twelve rounds of *prāṇāyāma* equals to (one) *pratyāhāra*. Twelve rounds of *pratyāhāra* make (one) *dhāraṇā* which is auspicious. 124.

ApD— ननु प्राणायामाद्युत्तरोत्तरद्वादशगुणिते समाधावनन्त-द्विस्वतोमुख-परंज्योतिषोऽभिहितत्वात्तादृशाखण्डज्योतिरनुभवार्थकमेवोत्तर-श्लोकोक्तप्रकारकषण्मुख-करण-द्वारापानस्य मूर्ध्नि धारणं स्यात् (Twelve-fold practice of {each component of *yoga*} such as *prāṇāyāma* etc. brings about the experience of the subsequent component. Thus finally the state of *samādhi* supervenes. In this state transcendental and Eternal Light shines and permeates all. To perceive this Light, following practice of *ṣaṇmukhī-mudrā* is recommended which holds *apāna* at the top of head).

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तस्मादाधारचक्रज्योतिर्मात्रनिष्ठस्य स्वयमेवाखण्डज्योतिस्समाधिः सिध्येद् इत्याशंकायामिदमुच्यते — (Therefore, one who is devouted only to the practice of the {Inner} Light located at the *ādhāra cakra*, to him unbridled state of *samādhi* of the nature of Light would occur on its own. This contention raises doubts for which the following clarification is given—). 124.

Note. A different measurement of holding of breath has been suggested by Sundaradeva in Haṭha-tatva-kaumudī-XL.53. It says—'retention of *prāṇa* for 25 *palas* makes one *pratyāhāra*, for 5 *nāḍīs* (*ghaṭis*) it is *dhāraṇā*, for 60 *ghaṭis* it is *dhyāna*, for twelve days it is *samādhi*'.

General meaning of *pratyāhāra* is withdrawal of sense-organs from the object of senses. Another meaning of *pratyāhāra* given here is to imbibe on the mind that whatever one perceives through different senses should be considered to be of the nature of Self.

Along with these two types, Vasiṣṭha Saṃhitā mentiones two more types of *pratyāhāra* :

a) performance of obligatory duties mentally within the self and without any external aids,

b) holding *prāṇa* successfully at eighteen vital points after withdrawing from the previous point.

Śāṇḍilyopaniṣad-I.8.1-2 says that there are five varieties of *pratyāhāra*. These are—

i. Forceful withdrawal of senses from their respective objects;
ii. Whatever one sees is Ātmā;
iii. Renunciation of all results of daily obligatory duties;
iv. Disinterestedness in all objects; and
v. Holding of mind {alongwith *prāṇa*} in eighteen vital points in sequence.

Darśana Upaniṣad also endorses the same view. In Kumbhaka Paddhati, the term *pratyāhāra* has been used synonymously for *kumbhaka*. *Devala* mentiones different types of *kumbhakas* out of which *pratyāhāra* is one. According to *Gorakṣa*, *pratyāhāra* is achieved through *viparītakaraṇī mudrā* (Gorakṣa Śataka: 54-55).

In Gorakṣa Śataka-59 *pratyāhāra* is considered as *viparīta-karaṇī*. Sundaradeva in his Haṭha-tatva-kaumudī-VIII.47 suggests that practice of *dhāraṇā* and *pratyāhāra* are highly efficacious as therapy. 124.

धारणा द्वादश[1] प्रोक्तं ध्यानं योगविशारदैः ।
ध्यानद्वादशकेनैव समाधिरभिधीयते ॥ १२५ ॥

1. द्वादशं —M.

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dhāraṇā dvādaśa proktaṃ dhyānaṃ yoga-viśāradaiḥ ।
dhyāna-dvādaśakenaiva samādhir-abhidhīyate ॥ 125 ॥

Tr. According to experts of *yoga*, twelve *dhāraṇās* make *dhyāna* and twelve *dhyānas* constitute *samādhi*. 125.

Vi. आसनजयापेक्षया प्राणायामादेः द्वादशगुणाधिक्यं दर्शयति —प्राणेति (In comparison to mastery over *āsanas*, *prāṇāyāma* is twelve-fold superior a practice). 125.

Note. Kumbhaka Paddhati-213 includes *pratyāhāra* and *dhāraṇā* etc. among ten statges of *meru*.

For more elaboration on *dhāraṇā*, see note on Haṭhapradīpikā(10 ch.)-VI.18. 125.

समाधौ[1] परमं ज्योति[2]रनन्तं विश्वतोमुखम् ।
तस्मिन् दृष्टे क्रियाकर्म यातायातो न विद्यते ॥ १२६ ॥
samādhau paramaṃ jyotir-anantaṃ viśvato-mukham ।
tasmin dṛṣṭe kriyā-karma yātāyāto na vidyate ॥ 126 ॥

Tr. In the state of *samādhi* one perceives Supreme, eternal and all-permeating Light, consequent upon which there remains no bondage of *karma* and cycle of birth and death. 126.

Vi. समाधिसिध्यनन्तरं कृतकृत्यता स्यादित्याह —समाधाविति (Acomplishement in *samādhi* brings about Supreme spiritual success).

विश्वतोमुखं ब्रह्म विजयते अयमहमस्मीति (One comes to realize 'I-am-*Brahma*' which pervades all and prevails ever). 126.

ApD-- किं प्राक् समाधेः क्रियमाणध्यानविषयीभूतं ज्योतिर्विश्वतो-मुखं मन्यसे उताविश्वतोमुखम् ? (Do you like to opine that the Eternal Light which is perceived during the practice of *dhāyna* and before *samādhi*, is limitless or otherwise?).

ध्यानावसानकालीन समाधावेव विश्वतोमुखत्वात् ध्यानारम्भकाले तदविश्वतोमुखमेवेति ब्रूयाः (We would like to hold that in the state of *samādhi* occurring at the end of *dhyāna*, it {the Eternal Light} is limitless, while it is limited in the initial phase of *dhyāna*).

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1. यत्समाधौ —M. 2. यत्समाधौ परं ज्योतिः - K,A1,A2.

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तथा चेत् तं 'यथा यथोपासते तत्तथैव भवति' इति श्रुतिरुपरुध्येत (It may contradict the content of the scriptures which say that 'one merges in one's object of meditation').

भावनानुरूपैव च सिद्धिः स्मर्यते (It is learnt that one achieves a goal according to one's cherished attitude).

तस्मादखण्डज्योतिरेव ध्यानविषयीभूतमिति युक्तम् (Thus it is proper to say that the Eternal Light should be the object of *dhyāna*). 126.

षण्मुखीमुद्राभ्यासेन नादाभिव्यक्तिः[1]—

ṣaṇmukhīmudrābhyāsena nādābhivyaktiḥ—

Revealation of *nāda* through practice of *ṣaṇmukhī-mudrā*—

सम्बद्ध्वा[2]सनमेढ्रमंघ्रियुगलं कर्णाक्षिनासापुट-
द्वारानंगुलिभिर्नियम्य पवनं वक्त्रेण वा पूरितम् ॥
बद्ध्वा वक्षसि बह्वपानसहितं मूर्ध्नि स्थितं धारयेद्
एवं याति विशेषतत्वसमतां योगीश्वरस्तन्मनाः[3] ॥१२७॥

sambaddhvāsana-meḍhram-aṅghri-yugalaṃ karṇākṣi-nāsā-puṭa-
dvārān-aṅgulibhir-niyamya pavanaṃ vaktreṇa vā pūritam ॥
baddhvā vakṣasi bahvapāna-sahitaṃ mūrdhni sthitaṃ dhārayed
evaṃ yāti viśeṣa-tatva-samatāṃ yogīśvaras-tanmanāḥ ॥ 127 ॥

Tr. One assumes *(siddha-)āsana* (by pressing) heel (at perineum), closes ears, eyes and nostrils with fingers and fills air through mouth and retains it in the chest cavity along with abundance of *apāna*. Thereafter one holds *prāṇa* at the top of head. Thus one experiences *tatva* (Self) in the fourth state of consciousness and becomes a master in *yoga*. 127.

Vi. एवं समाधिः केन सिध्यतीत्यत्राह –संबद्ध्वेति (How is *samādhi* attained is being narrated here).

योगी सम्यक् सिद्धासनं बद्ध्वा, मध्ये मेढ्रं तदधोर्ध्वमंघ्रियुगलं च बद्ध्वेत्यर्थः (A *yogī* assumes *siddhāsana* by pressing perineum with left heel. Another heel is placed over the genital).

षण्मुखीमुद्रया वक्त्रेण वायुमापूर्य बन्धत्रयपूर्वकं मूर्ध्नि सहस्रारे तुर्ये तुर्यातीते वा मनो धारयेत् (He takes air in through mouth, applies all three *bandhas* and takes mind to *sahasrāra* in the head and experiences either the state of *turya* or *turīyātīta*).

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1. Line not in M. 2. संबद्धा —M. 3. तन्मयः —M.

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एवं धारणया योगीश्वरो विशेषतत्वसमताम् अवशिष्टतत्वतुर्यातीत-भावं यातीत्यर्थः (This practice of '*dhāraṇā*' leads a *yogī* to the highest transcendental state beyond even *turya* which is *turīyātīta*). 127.

ApD--विशेषतत्वसमतां योगीश्वरो यातीत्युक्त्या चाखण्डानुभवार्थको नान्याभ्यासोऽभिप्रेयते ('An eminent *yogī* reaches that special Tatva {Self}'—in this statement it is indicated that one experiences unswerving state of Supreme Consciousness. No other practice is suggested here). 127.

Note. In Maṇḍala-brāhmaṇopaniṣad-II.2.2 the same practice is called as *ṣaṇmukhī-karaṇa* and is suggested for undertaking practice of *dhyāna*.

This *ṣaṇmukhī* is a *mudrā*. However, here inhalation is suggested through mouth. Generally in no practice of *prāṇāyāma* inhalation is suggested through mouth except in *śītalī* and *sītkārī*.

Brahmānanda in Jyotsnā on Haṭhapradīpikā-II.53 (Adyar Library) cautions against inhalation through mouth. 127.

गगनं पवने प्राप्ते ध्वनिरुत्पद्यते महान् ।
घण्टादीनां प्रवाद्यानां नादसिद्धिरुदीरिता[1] ॥ १२८ ॥
gaganaṃ pavane prāpte dhvanir-utpadyate mahān ।
ghaṇṭādīnāṃ pravādyānāṃ nāda-siddhir-udīritā ॥ 128 ॥

Tr. When *prāṇa* reaches *gagana* (lit. space in *suṣumnā*) sublime *nāda* is revealed which produces tinkling sounds of bells etc. This heralds success in *nāda*. 128.

Vi. षण्मुखीमुद्राभ्याससिद्धिः नादाभिव्यक्तिरित्याह —गगनमिति (Mastery over *ṣaṇmukhī-mudrā* reveals *nāda*).

हृदयावच्छिन्नाव्याकृतगगनम् (Space is non-different from internal space of heart). 129.

ApD— तर्हि प्राणवायौ किं प्राप्ते सति महान् घण्टादिसदृशो नाद उत्पद्यत इत्यत आह – (On reaching of what point of *prāṇa* does *nāda* similar to ringing of bells get revealed?).

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1. नादसिद्धिरितीरिता —M.

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गगनमिति (— The space). गगनं हार्दाकाशं प्रत्यगात्मानमखण्डं प्राणपवने प्राप्ते सति तत्प्राप्तिसमकाल इत्यर्थः (For that length of time *prāṇa* reaches and stays consistently with internal space at heart).

महानखण्डनाद उत्पद्यत इति (This reveals unhindered *nāda*). 128.

Note. Haṭhapradīpikā 10 ch. devoutes Eighth chapter in explaining various issues relating to *nāda*. Concept of *nāda* is one of the many significant components of *haṭhayoga* which makes a higher practice. Ādinātha (Śiva) has recommended one crore and a quarter, that is to say innumerable techniques of *laya* the best among all these being *nādānusandhāna*. Following the recommended technique of practice, one hears clear *nāda* through right ear in the beginning. This leads to *unmanī* (*samādhi*). Various types of *nāda* heard have been listed in Haṭhapradīpikā 10 ch.-VIII.17-18, Gheraṇḍa Saṃhitā-V.73-76.

Gheraṇḍa Saṃhitā-V.77 adds that *jyotis* (internally aroused light) is rooted in *nāda*, wherein *manas* is further rooted and it (*manas*) also gets absorbed in it.

Tatva is of varied numbers for which see Appendix on p.304. 128.

प्राणाभ्यासः सर्वरोगनिरासकः[1]—
prāṇābhyāsaḥ sarva-roga-nirāsakaḥ—
Practice of *prāṇāyāma* overcomes all diseases—
प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।
प्राणायामवियुक्तेभ्यः सर्वरोगसमुद्भवः ॥ १२९ ॥
prāṇāyāmena yuktena sarva-roga-kṣayo bhavet ।
prāṇāyāma-viyuktebhyaḥ sarva-roga-samudbhavaḥ ॥ 129 ॥

Tr. Practice of *prāṇāyāma* overcomes all diseases. Without practice of *prāṇāyāma* one may suffer from several ailments. 129.

हिक्का कास[2]स्तथा श्वासः[3] शिरःकर्णाक्षिवेदनाः ।
भवन्ति विविधा रोगाः पवनव्यत्ययक्रमात् ॥ १३० ॥
hikkā kāsas-tathā śvāsaḥ śiraḥ-karṇākṣi-vedanāḥ ।
bhavanti vividhā rogāḥ pavana-vyatyaya-kramāt ॥ 130 ॥

1. Line not in M. 2. काका —M. 3. श्वास —M.

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Tr. Improper practice of *prāṇāyāma* invites several diseases such as hiccup, cough, asthma, pain in head, ears and eyes. 130.

Vi. विधिवत् प्राणाभ्यासः सर्वरोगनिरासकः । विपरीते विपरीत-फलदो भवतीत्याह —प्राणायामेनेति ॥ १२९-१३० ॥

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।
तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥ १३१ ॥
yathā siṃho gajo vyāghro bhaved-vaśyaḥ śanaiḥ śanaiḥ ।
tathaiva sevito vāyur-anyathā hanti sādhakam ॥ 131 ॥

Tr. Just as a lion, elephant or tiger can be tamed gradually, similarly, *prāṇa* should be controlled steadily. Or else it can cause harm to a *sādhaka*. 131.

Vi. यतः एवम् अतः यथाशास्त्रं गुरूक्तप्रकारेण प्राणाभ्यासो विशिष्ट-फलदः इत्याह — यथेति । वायुः सिद्धकरो भवति (Practice of *prāṇāyāma* undertaken as prescribed in scriptures under the guidance of *guru* brings about extraordinary benefits). 131.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं प्रपूरयेत् ।
युक्तं युक्तं प्रबध्नीयादेवं सिद्धिमवाप्नुयात् ॥ १३२ ॥
yuktaṃ yuktaṃ tyajed-vāyuṃ yuktaṃ yuktaṃ prapūrayet ।
yuktaṃ yuktaṃ prabadhnīyād-evaṃ siddhim-avāpnuyāt ॥ 132 ॥

Tr. One should exhale, inhale and retain *prāṇa* in a sustained manner. Thus one attains success. 132.

Vi. अत एव युक्तमिति ॥ १३२ ॥

Note. Practice of *prāṇāyāma* is a very significant component of both *rāja* and *haṭha yoga*. It is of great importance since it brings about surprising benefints (Haṭhapradīpikā-10ch.-IV.31). *Prāṇāyāma* is also called as *kuṃbhaka* in *Haṭha* texts.

Practice of *prāṇāyāma* involves volitional manipulation of natural flow of breath through its three phases of *recaka*, *pūraka* and *kuṃbhaka*. Generally there is an emphasis on prolonging the time of *kuṃbhaka* (retention), while in certain techniques *recaka* is supposed to be greately extended.

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Siddha-siddhānta-paddhati-II.35 defines that *prāṇāyāma* means steadiness of breath. *Recaka, pūraka, kuṃbhaka* and *saṃghaṭṭa-karaṇa* are the characteristics of *prāṇāyāma.*

Haṭhapradīpikā 10 ch.-IV.33 lists eight *kuṃbhakas* such as *sūrya-bhedana, ujjāyī, sītkārī, śītalī, bhastrikā, bhrāmarī, mūrcchā* and *kevala.*

Raghuvīra in Kumbhaka Paddhati classifies *prāṇāyāma* in two groups, namely, *meru* and *ameru* and provides perhaps the largest number of traditional techniques alongwith their traditional names.

Fifth chapter of Haṭhapradīpikā, Kaivalyadhāma, deals with the therapeutic issues related to *prāṇāyāma.* 132.

प्राणाभ्यासे इन्द्रियप्रत्याहार आवश्यकः[1]—

prāṇābhyāse indriyapratyāhāra āvaśyakaḥ—

It is necessary to withdraw sense function while practising *prāṇāyāma*—

चरतां चक्षुरादीनां विषयेषु यथाक्रमम् ।
तत्प्रत्याहरणं तेषां प्रत्याहारः स उच्यते ॥ १३३ ॥

caratāṃ cakṣurādīnāṃ viṣayeṣu yathākramam ।
tat-pratyāharaṇaṃ teṣāṃ pratyāhāraḥ sa ucyate ॥ 133 ॥

Tr. Withdrawal of senses like eyes etc. wandering in their respective objects is called *pratyāhāra.* 133.

Vi. इन्द्रियाणामिन्द्रियार्थपरवशतया स्थितत्वात् कथम् अभ्यास-सिद्धिरित्यत्र तत्प्रत्याहरणादभ्यासः सफलो भवेदित्याह —चरतामिति (How is it possible to ensure success in practice of *yoga* if one succumbs to the dictum of senses? Therefore, it is recommended that wandering senses are to be withdrawn from their respective objects). 133.

ApD— कथं चक्षुरादिष्विन्द्रियेषु तत्तद्विषयेभ्य उपसंहृतेषु मानस-विकारोपसंहारः स्यात् ? (How is it possible to say that when the senses are withdrawn from their respective objects, mental impurities are subsided?).

मनस इन्द्रियान्यत्वादिति चेन्नायं दोषः (Since mind is a different entity from the senses, this is not incorrect).

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इन्द्रियाधिपतित्वेन तदन्यस्यापि मनसो निरिन्धनाग्नेरिव स्वयमेवोपसंहारः स्यादिति (Even though mind is different, it is the lord of the senses. Just as fire without fuel is extinguished, so also mind on its own gets subdued in absence of sense-objects).

तर्हि धारणाद्युपरितनांगत्रयानावश्यकत्वप्रसंग इति चेन्न (In that case the set of three advanced practices of *dhāraṇā* etc. should stand redundant. However, it should not be so). 133.

Note. Detailed process of 'withdrawal of senses' from objects is given in Gheraṇḍa Saṃhitā chapter 4th. *Pratyāhāra* is considered one of the ten stages (components) of *meru* in Kumbhaka Paddhati-212. This forms the fifth discipline of *Pātañjala-yoga*. Yukta-bhavadeva-VII.4 quotes Jaigīṣavya's opinion. According to Jaigīṣavya *pratyāhāra* leads to gaining control over senses (*indriya-jaya*).

In this text of Yogacūḍāmaṇi there are two definitions of *pratyāhāra* given. One at the Śloka-124 and the other here. Yuktabhavadeva provides four types (processes) of *pratyāhāra* which are as follows—

i) One considers all the objects of senses as an integral part of the (higher) Self and then withdraws the senses to the (individual) Self just as the afternoon sun withdraws its rays or a tortoise withdraws the limbs within the shell.

ii) All the worldly actions are mentally shredded since they cause disturbances in the smooth practice of *yoga*.

iii) Holding of *prāṇa* in eighteen *marmasthānas* in a sequence.

iv) Holding of retained *prāṇa* in all body parts starting from top of head and going up to toes in a sequence.

An additional definition of *pratyāhāra* is given by Yuktabhavadeva—VIII.43 – 'One adopts *viparīta-karaṇī-mudrā*. Fixes the tip of the tongue at the base of the palate and holds (with tip of the tongue) the ambrosia with practice of *jālandhara*, which flows from the orb of the moon at the *viśuddha-cakra* and gets burnt at the *sūrya-maṇḍala* in the navel region'. 133.

यथा तृतीयकाले तु रविः प्रत्याहरेत् प्रभाम् ।
तृतीयांगस्थितो योगी विकारं मानसं हरेत् ॥ १३४ ॥
yathā tṛtīya-kāle tu raviḥ pratyāharet prabhām ।
tṛtīyāṅga-sthito yogī vikāraṃ mānasaṃ haret ॥ 134 ॥

Tr. Just as the third phase (afternoon) sun withdraws its rays, similarly, a *yogī* arriving at the third stage (*pratyāhāra*) overcomes mental modifications. 134.

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Vi. कथं प्रत्याहरणं कर्त्तव्यम् इत्यत्र सदृष्टान्तं तदाह —यथेति (How *pratyāhāra* has to be actually put into practice?).

यथा रविः तृतीयकाले सायाह्ने स्वप्रभां प्रत्याहरेत्, तथा बाल्य-यौवनकौमारभेदेन स्थूलसूक्ष्मकारणशरीरभेदेन तमोरजःसत्वभेदेन वृतिकामिवनिभेदेन वा तत्राप्यसंगतया तृतीयांगस्थितो योगी सर्वापह्नव-सिद्धं ब्रह्म निष्प्रतियोगिकस्वमात्रमिति बोधेन मानसं तद्विकारं संकल्पादिं च हरेत् विलापयेत् अपह्नवं कुर्यादित्यर्थः (It has been described with the help of an example. Just as the sun withdraws its rays in the afternoon time, similarly, a *yogī* eliminates all mental disturbances like mental projections by being established in the third stage of life. He withdraws and completely detaches from all distractions in states such as infancy, adolescence and youth, {those experienced as} gross, subtle and causal body, {influences of} *tamas, rajas* and *satva* {*guṇas*}, {his role as} worshiper {*brahmacarya*}, householder {*gṛhastha*} and one resorting to forest {*vānaprastha*}. Thus he transcends all obstacles and realizes that *Brahma* alone is without a second and is of the nature of the Self).

इत्युपनिषच्छब्दः योगचूडामण्युपनिषत्समाप्त्यर्थः ('*ityupaniṣat*' indicates finish of Yogacūḍāmaṇi). 134.

ApD— पुनर्दिनारम्भे रविप्रभाया इव प्रत्याहारमात्रवतः पुनर्- मनोवृत्युदय-संभवात्तन्नाशार्थकत्वेनोपरितनांगत्रयमावश्यकमिति (Just as the sun shines again on a new day, similarly, practice of *pratyāhāra* alone may cause the modifications of mind to resurface. Therefore, with a view to sublimate them, it is found necessary to undertake the practice of the three advanced components).

तर्ह्यासनात्तृतीयेन प्रत्याहारेणोपसंहृतस्य मनसो धारणायोगात्-कुण्ठिताशेष-वृत्ति-मत्वात्तदुपरितनध्यानक्रियानुपपत्तिप्रसंग इति चेत् सत्यमेवैतत् (One is suggested to withdraw the attention of mind through practice of *pratyāhāra* which appears as third component of *yoga* from *āsana*. Thus, one enables to practise *dhāraṇā* which overcomes entire range of mental modifications. This truly paves the way to the practice of advanced components such as *dhyāna* etc.).

अत एव खलु तत्तदंगमनुष्ठाय तत्तदनुष्ठान-फल-भूतामात्म-विशुद्धिमुत्तरोत्तरातिशयेन प्राप्य पूर्व-पूर्वांगपरित्यागपूर्वम् एवोत्तरोत्तरांगमाश्रयेदित्यवोचाम (Therefore, one should undertake practice of each of the components and as a result of this imbibe abundant purification of the self {mind}. This further results in ample purification. This is the reason why we recommend a scheme of sustained practice of each of the components in right sequence and adoption of advanced components by mastering the earlier ones).

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1. Line not in M.

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तस्मात्प्रत्याहारोपरितनामपि धारणां सम्यक्तदनुष्ठानपूर्वकं परित्यज्य ध्यानमथ तद्वत्समाधिं चाचरेदित्यवगन्तव्यम् (Hence, it is recommended that one should fully master over the practice of *dhāraṇā* which follows *pratyāhāra* and undertake the practice of both *dhyāna* and *samādhi*). 134.

इत्युपनिषत् ॥[1]

ityupaniṣat

Here is the end of *Upaniṣad*.

Vi. श्रीवासुदेवेन्द्रशिष्योपनिषद्ब्रह्मयोगिना ।
लिखितं स्याद्विवरणं योगचूडामणेः स्फुटम् ॥
चूडामणिविवरणमशीत्यधिशतद्वयम् ॥

(Vivaraṇa, a commentary on Yoga-cūḍāmaṇi has been written by Upaniṣad-brahma-yogī who is a student of Śrī-vāsudevendra. Vivaraṇa on Yoga-cūḍāmaṇi extends upto two hundred and eighty).

इति श्रीमदीशाद्यष्टोत्तरशतोपनिषच्छास्त्रविवरणे षट्चत्वारिंशत्-संख्यापूरकं योगचूडामण्युपनिषद्विवरणं सम्पूर्णम् (The commentary Vivaraṇa comes to an end which is written on Yogacūḍāmaṇi which is the 46th among 108 Upaniṣads beginning with Īśa etc.

इति योगचूडामण्युपनिषद्भाष्यं समाप्तम्

(Here ends the commentary on Yogacūḍāmaṇyupaniṣat)

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Advaita— p.132—

Ādi Śaṅkarācārya spearheaded the school of Advaita or monism within the framework of Vedānta of Bādarāyaṇa. There are statements in the Upaniṣads in the context of creation which describe the world of plurality. The visible duality is due to ignorance on the part of the viewer. On realization of Brahma the multiple nature of the world disappears. But this can be questioned—If the world were real, how it could disappear? Wisdom of Reality can dispel the darkness of unreal which appears as real, and certainly not what is actually real!

Is the world just an appearance or an illusion; just like an object in dream? If so, one can justify its disappearance on dawning of wisdom. This is elaborated by Śaṅkara with the support of the statement made in Śvetāśvatara-upaniṣad-4.10 wherein it is stated that the origin of the creation lies in the magical power (māyā) of the creator— māyāṃ tu prakṛtiṃ vidyāt, māyinaṃ tu Maheśvaram.

Māyā is the quality (guṇa) inseparable from the creator. It is similar to the power of burning in fire. Just as a Great Magician, the creator creates the world with its power (māyā). Only an ignorant takes the visible creation as real while a wise who actually sees through it, sees only Brahma to be real.

This work of ignorance that makes an ignorant to see unreal as real is similar to a condition of illusion of a rope seen in the twilight time as a snake. This illusion that conceals (āvaraṇa) reality and distorts (vikṣepa) into something else in our mind functions as illusion-producing ignorance (avidyā or ajñāna).

However, it is to be noted that māyā just as the magical power of a magician does not effect the creator, similarly, God remains unaffected by his own work of māyā.

How then can one explain the changes occurring in the visible world? Rāmānuja holds that matter exists in God therefore matter is nothing but God and it undergoes changes in real sense. Śaṅkara is of the opinion that God does not undergo any real changes. Change in the material world is apparent and not real.

Ajñāna— p.7,p.132 —

Ajñāna is also known as aviveka, avidyā (and in Vedānta system as māyā, avyakta, avyākṛta, prakṛti, ākāśa, akṣara). It is ignorance at the root of all worldly miseries and also bondage of birth and rebirth causing endless

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suffering. Ignorance is caused due to lack of vivekaja-jñāna (intuitive wisdom) which is the power to discriminate between subject (draṣṭā) and object (dṛśya).

In the Advaita school of Vedānta, avidyā is existent and anirvacanīya (inexplicable), therefore is not negation of existence. However, it is placed contrary to the highest wisdom. It is also different from paramārtha sat (Absolute Truth). It enjoys the double capacity of concealment (āvaraṇa) and distortion (vikṣepa) of reality. It further has potentiality to create illusion. It prevents one from 'seeing' the true nature of something and also makes one to see something else in its place.

As māyā, it is the adjunct of Brahma. Such an idea is very much questioned. How Brahma which is Pure-Eternal-Conscious can have the attachment of māyā? This is answered by the Vedāntins that at the Ultimate State (pāramārthika-sattā), there exists no ajñāna or avidyā. It is only from the standpoint of individual Self at its phenomenal level (vyavahārika-sattā) māyā is supposed to work. In reality Paramātmā (Brahma) is never effected by māyā or ignorance.

We notice great influence of Vedānta school of Śaṅkara which is called monism, on Triśikhibrāhmaṇopaniṣad. This school upholds the view that there exists only one undivided Truth. Duality is only apparent. It has no substance as Truth. There are certain questions raised against the doctrines of this school. These are raised by Rāmānuja who advocated Viśiṣṭādvaita. Rāmānuja hailed long after Śaṅkara and had opportunity to criticize Śaṅkara's tenets severely. The same have been suitably replied by the proponents of Śaṅkara's thought. We present below some of the prominent charges of Rāmānuja and their replies by Advaita school which we believe will clarify certain doubts relating to ajñāna, māyā and Brahma.

i) **Q.** Where does ajñāna (ignorance) lie which is supposed to be the cause of the world. It cannot reside in an individual Self (jīva) since jīva or the individuality itself is a product of ignorance. A cause cannot depend on its effect. Moreover, ignorance cannot be in Brahma since Brahma is omniscient.

Ans. Such a problem arises only if we consider one preceding the other (cause and effect relation between the Self and ignorance). If we consider Self (individuality) and ignorance as two interdependent aspects of the same fact, such as in case of a triangle and its sides or motherhood or son-ship no such difficulty would exist. Even for a moment it is accepted that Brahma is the locus of māyā

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(ignorance) – the problem can be solved by removing the misunderstanding on which it is based. Māyā is based in Brahma as ignorance, so as to produce ignorance and illusion in individual while Brahma remains unaffected by it. It is like a magician who remains disillusioned by the magical skills its spells on others.

ii) **Q.** Māyā or ajñāna conceals the real nature of Brahma, while Brahma is self-revealing. If Brahma is truly self-revealing, māyā should not be able to conceal it.

Ans. Ignorance conceals the true nature of Brahma in an individual, just as a patch of cloud conceals the sun's rays and an individual cannot perceive the sun. Therefore, ignorance (ajñāna) does not destroy the nature of Brahma just as a cloud cannot destroy the self-manifesting nature of the sun. Moreover, the sun does not cease to be self-revealing if a blind cannot see it.

iii) **Q.** True nature of ignorance is questionable. Sometimes Advaita says that it is indescribable (anirvacanīya), it is neither real nor unreal. This is not tenable since things are either real or unreal. There can be no third category which will be contradictory.

Ans. Just as all illusory objects, Māyā is indescribable. This is a genuine problem. Firstly, māyā is not unreal just as the son of a barren woman which never exists. Secondly, it is not to be said to be absolutely real like Ātmā or Brahma.

iv) **Q.** The school of advaita holds that māyā or avidyā is positive ignorance (bhāva-rūpam-ajñānam). This has no meaning. Ignorance is want of knowledge and how it can be positive?

Ans. Illusion producing ajñāna is not merely absence of knowledge. But it positively makes the ground which appears as some other object. Therefore, it is said to be positive.

v) **Q.** Even though māyā is positive, how can it be destroyed by knowledge of Brahma? Whatever exists positively cannot be removed from existence.

Ans. In our daily experience of illusory objects, like a serpent in a rope, we find that very object positively existing which again vanishes whenever we gain the clear knowledge of the ground of illusion (viz. the rope).

Ātmā— p.175—

Generally translated as the Inner Self or Soul which permeates all living creatutres in the form of Pure Consciousness as the most unchangeable and non-mutating essence. Sometimes it is also called as jīvātmā. As per some ancient Upaniṣads such as Chāndogyopaniṣad-III.14.1; VI.2.1; VII.25.2;

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Muṇḍakopaniṣad-II.2.11; Aitareyopaniṣad-I.1; Bṛhadāraṇyakopaniṣad-I.4.1;I.4.10;II.5.19;IV.6.5, all individual souls are identical and the same is called as sarva-bhutāntarātmā— the universal Self which is further identified with Brahma— the all pervasive Consciousness.

Ātmā is conceived as the perfect, unchanging and eternal Bliss in contrast with a world full of pain and suffering based on continuous changes.

Buddhists do not subscribe to the conception of Ātmā. They explain the changing world to be under the force of nature.

Cārvākas also do not support the view of Ātmā and understand that consciousness is a quality of the body alone.

Sāṃkhya system of philosophy postulates the concept of Ātmā in the name of Puruṣa which is not within the perview of changing Prakṛti.

Systems of Nyāya and Vaiśeṣika think that Self is a unique entity. It enjoys the attributes of cognition, feeling etc. There are as many selves as there are bodies.

Vedānta says that Ātmā and Brahma are one and the same – tad brahma sa ātmā— 'Ātmā is verily Brahma'— Taittirīyopaniṣad-I.51.

Sometimes Ātmā is used for manas (mind) like in the phrases of ātmaśuddhi (Kulārṇava-VI).

Concepts of mokṣa or mukti vis-a-vis bandhana (spiritual bondage) are central to Indian philosophy. There is considerable uniformity in the understanding of the need and nature of mokṣa among various philosophical schools. In regard to the nature of Jīva and bandhana there exist various shades in opinions.

The terms **Ātmā, Jīva** and **Jīvātmā** are synonyms which are mainly available in the system of Vedānta philosophy.

Vedānta holds that Jīva is no way different from Para Brahma— the Pure Brahma non-attached to attributes or māyā. In the process of evolution Apara Brahma which is attached to māyā, the creative power manifests in infinite colours and variety. As Brahma is associated to māyā which is of the nature of ignorance, it is called Jīva or Jīvātmā who is the doer and enjoyer of pleasure and pain which make the saṃsāra (world).

Through various austerities, Jīva can return to its original state of Brahma-hood by severing its relation with ignorance (avidyā). On attaining such a state, jīvatva of Jīva gets eliminated, and Jīva merges in Brahma which is Eternal-Conscious-Bliss (saccidānanda).

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Brahma—p.132,133—

Though antiquity of the word Brahma can be traced in the Ṛgveda, the most revered scripture of the Āryas, the term Brahma has not been used to denote the Ultimate or the Truth. At several contexts in the Ṛgveda, the word stands to mean a priest (purohita) of the ritualistic sacrifice (Ṛgveda-I.80) and at many other places it means praising of the Gods (Ṛgveda-I.101). In the early Upaniṣads Brahma is used for Absolute and Truth.

In the Vedānta schools of thought there are as many ideas, concepts and definitions of Brahma as there are commentators on the Brahma-sūtras of Bādarāyaṇa which list Śaṅkara, Rāmānuja, Madhva, Nimbārka, Vallabha etc.

Advaita theory of Vedānta of Śaṅkara accepts Brahma as the Absolute and the Ultimate Reality of paramārtha sat (Absolute Truth). Though Brahma is beyond the ambit of senses, it is the causeless cause of the universe. At the same time it is not a negative entity. As Brahma is considered sat, it is bhāvarūpa.

Śaṅkara describes Brahma in two ways— one, Para-brahma which is without māyā, therefore it is Pure and ānandamaya; two, Apara-brahma has the adjunct of māyā and therefore is the object of worship.

Śaṅkara defines Brahma as omniscient and omnipotent wherefrom proceed the origination, sustenance and dissolution of the entire universe, which is differentiated by the names and forms.

Śaṅkara has also characterized Brahma as Truth, Wisdom and Eternal— satyaṃ jñānaṃ-anantam brahma (Taittirīyopa-2). All these characteristics of Brahma do not at all contradict, rather they describe one and the same entity.

According to Rāmānuja, Nimbārka, Madhva and Vallabha Brahma has different meaning. Rāmānuja considers Brahma to be the 'Personal God' which is qualified with cit and acit. Cit as guṇa (quality) and acit as matter are integral parts of Brahma and therefore are not separate from it. Also Brahma has two states— 'causal state' (kāraṇāvasthā) and 'effect state' (kāryāvasthā). Rāmānuja's Brahma is possessed of qualities like infinite Bliss, Pure wisdom, inconceivable power, limitless filial affection, kindness, valour, benevolence and effulgence.

Nimbārka thinks that Brahma is possessed of cit and acit as owner and the creation is both different and non-different from its cause that is Brahma. Nimbārka also accepts that Brahma is both material as well as efficient cause

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of creation. Since creation is the manifestation of both cit and acit, as also it brings unity of different souls, it is the efficient cause.

Ācārya Madhva thinks that Brahma is totally different from jīva and the material world. Ācārya Madhva addresses Brahma as Viṣṇu who is the cause of the creation. Madhva is of the opinion that Viṣṇu takes incarnations of matsya etc. for the welfare of the people.

Vallabhācārya is of the opinion that Brahma is purely non-dual, Pure and therefore not anyway related to māyā. However, it is both cause and effect of the creation. Therefore, jīvas and perceptible world are not different from Brahma. To understand this, Vallabhācārya gives the analogy of ahi-kuṇḍala. As in the case of a snake (ahi) and its coil (kuṇḍala) – the snake is the reality while the coil made by it is not real. So is Brahma which is the only Reality while its creation is not real.

Cakra—p.186—

Cakras, padmas, or kamalas are said to be symbolic representations of the centres of energy, systematic exploration and proper channelisation of which is considered to be of great help in accelerating ones spiritual journey. The outstanding features of the cakras are delineated in the **ṣaṭcakra-nirūpaṇa** and other **Tantra** texts. This book is considered to be of high authority on cakras. The title of the work itself suggests that the number of cakras is only six. (However in Haṭhayogika texts number of cakras vary). A simple sketch of the cakras as found in ṣaṭcakra-nirūpaṇa is outlined as below:

In the space outside the meru (vertebral column or back-bone) placed on the left and right are the two nāḍīs, iḍā and piṅgalā by name. In the middle of the vertebral column is the nāḍī suṣumnā which extends from the middle of kanda (bulb) to the head.

Attached to the mouth of suṣumnā is the (I) **Mūlādhāra** or **Ādhāra cakra**, *generally* translated as sacro coccygeal plexus, placed below the genital and above the anus. It has four petals of deep red hue. Its head hangs downwards. On its petals are the four letters vaṃ, śaṃ, ṣaṃ and saṃ of shining colour of gold. There is the square region of pṛthvī with its bīja laṃ within. In the lap of this bīja dwells creator Brahmā. The deity ḍākinī is the queen of this lotus. In the pericarp of this lotus is the lightning-like triangle which is kāmarūpa and known as traipura. Inside this triangle is svayaṃbhū in the liṅga form with

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his head downwards. Over it shines the sleeping kuṇḍalinī as fine as the lotus fibre, covering the mouth of brahmadvāra by her own tail. Her shining, serpentine form makes three and a half coils around Śiva. Within it reigns dominant parā, the śrī parameśvarī. She is the receptacle of that continuous stream of ambrosia which flows from eternal bliss.

In its center is situated an elevation known as svayaṃbhū liṅga. It is like a fine bud with an aperture at its opening. There is a fibre spiral in shape at this aperture. This is called kuṇḍalinī. It is the potential energy. This energy is manifested in downward movement of apāna vāyu and upward movement of prāṇa vāyu. Breathing is possible due to this energy.

(II) Svādhiṣṭhāna--sacral plexus — This cakra / lotus is at the root of the genital. It is of beautiful vermilion colour. It has six petals on which there are the letters baṃ, bhaṃ, maṃ, yaṃ, raṃ and laṃ. With it is the region of varuṇa (water) and therein seated on makara is the bīja vaṃ white and stainless as the autumnal moon. Hari (Viṣṇu) is in the varuṇabīja, with his distinctive marks śrīvatsa and kaustubha. It is here that rākinī dwells. She holds various weapons.

(III) Maṇipūra-- lumber plexus---Situated at the root of the navel is the lotus of ten petals. On the petals there are the letters ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa and pha with nāda and bindu above Hari. It is of the colour of blue lotus. It is the region of fire, triangular in form, and shining like rising sun. Outside it are three svastika marks and inside it the bīja of vahni raṃ is situated. Here the fire seated on a ram, radiant like the rising sun is to be meditated upon. In his lap dwells the three-eyed rudra of pure vermilion hue, besmeared with ashes and his arms in the attitude of granting boons (iṣṭadātā) and of dispelling fear (abhaya). Here abides lākinī.

(IV) Anāhata-- cardiac plexus—Situated at the heart region is the lotus of twelve petals of the colour of bandhūka flower with twelve letters beginning with ka of the colour of vermilion placed therein. In the pericarp of this lotus is the vāyumaṇḍala or the region of vāyu with six corners and of the colour of smoke. Within it is the pavanabīja i.e. yaṃ seated on a black antelope. Herein is the three-eyed īśa. In the triangular pericarp of this lotus dwells three-eyed kākinī holding noose and skull in two arms, the other two arms being in the varada and abhaya mudrās. Inside this triangle is śivaliṅga known

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by the name bāṇa. On the head of the liṅga is an orifice minute as that in a gem. He is the resplendent abode of Lakṣmī.

(V) **Viśuddha--laryngeal** and **pharyngeal plexus**— Situated at the throat known as bhāratī sthāna, is the lotus of smoky purple hue. It has sixteen petals of deep red hue on which are the sixteen vowels. In the pericarp of this lotus there is the ethereal region circular in shape. The bīja of ambara i.e. haṃ is seated on a white elephant in this region, holding noose and goad in two arms, other two arms being in the varada and abhaya mudrās. In his lap dwells the three-eyed, five faced and ten-armed god wearing tiger's skin. He is united with girijā and is known as Sadāśiva. The goddess śākinī dwells in this lotus. Her raiment is yellow and she holds the bow and arrow, noose and goad. In the pericarp of this lotus is the region of the moon without the mark of the hare.

(VI) **Lalanā cakra**-- situated opposite the uvula.

(VII) **Ājñā**— It is the white lotus of two petals situated in between eyebrows. Two petals bear the two letters ha and kṣa which are also white. Here dwells the six-faced śakti hākinī of six arms holding book, skull, small drum and rosary in four arm, the remaining two being in the varada and abhaya mudrās. Within this lotus dwells the subtle mind. Inside the yoni in the pericarp of this lotus is Śiva called itara in his phallic form. The first bīja of the Veda i.e. om dwells there. It is also the abode of śakti. Within the triangle in this cakra dwells praṇava. Above it is the half-crescent moon and above this again is makāra shining in its form of bindu. Above this is nāda. It is the incomparable and delightful abode of viṣṇu.

(VIII) Within Ājñā **Mānasa cakra** is situated which is the centre of all sense perception and dream. This is also the seat of manas – the mental faculty.

(Vijñāna Bhikṣu in his Yogavārtika states that one branch of suṣumnā goes upwards from this point, which carries the functions of manas. It is called manovahā nāḍī. Jñānasaṅkalinī Tantra calles it jñānanāḍī).

(IX) Above ājñācakra, **Soma** or **Inducakra** is located in the middle of this cerebrum.

(X) **Sahasrāra** situated at the top of the head above gurucakra.

There are some more cakras referred to in Tāntrika literature which are **Hṛt, Tālu, Nirvāṇa** and **Guru**.

Whether 'cakra' can be correctly translated as nerve plexus is a disputed issue on the ground that nerve plexuses are all outside the spinal aperture. It is said that kuṇḍalinī rises through the central passage of citrinī nāḍī which also means

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Cakras in Tāntrika tradition

Cakra	Location	Petals	Colour	Mātrikās	Vṛttiṣ	Deities
1. Mūlādhāra	Perincal region close to anus	Four	Deep red, golden	Four—vaṃ, śaṃ, ṣaṃ, saṃ	Four—great joy, pleasure, delight, control of passion, Bliss	ḍākinī
2. Svādhiṣṭhāna	Genital region	Six	Vermilion, deep red	Six—baṃ, bhaṃ, maṃ, yaṃ, raṃ, laṃ	Six—affection, pitilessness, disruption, delusion, hatred, suspicion	Rākinī
3. Maṇipūra	Navel	Ten	Black, green, dark blue	Ten—ḍaṃ, ḍhaṃ, ṇaṃ, taṃ, thaṃ, daṃ, dhaṃ, naṃ, paṃ, phaṃ	Ten—ignorance, thirst, jealousy, treachery, shame, fear, disdain, delusion, foolishness, sorrow	Lākinī
4. Hṛt	Heart region	Eight	Vermilion, white red	--	--	--
5. Anāhata	Heart	Twelve	Deep red, yellow	Twelve—kaṃ, khaṃ, gaṃ, ghaṃ, ṅaṃ, caṃ, chaṃ, jaṃ, jhaṃ, ñaṃ, ṭaṃ, ṭhaṃ	Twelve—lust, fraud, indecision, repentance, hope, anxiety, longing, indifference, arrogance, incompetence, discrimination, defiance	Kākinī

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Cakras in Tāntrika tradition

Cakra	Location	Petals	Colour	Mātrikās	Vṛttis	Deities
6. Viśuddha	Neck, throat	Sixteen	Smoke colour	Sixteen—oṃ, saṃ, huṃ, phaṭ, vaṣaṭ, svadhā, svāhā, namaḥ, amṛta, niṣad, ṛṣabha, gāndhāra, ṣaḍja, madhyama, dhaivata, pañcama	--	Śākinī
7. Tālu	Palate	Twelve, sixty-four	Red white	--	Twelve—respect, contentment, offence, self-restraint, pride, love, sorrow, depression, purity, dissatisfaction, honour, anxiety	--
8. Lalanā	opposite uvula	--	--	--	--	--
9. Ājñā	Eyebrows	Two	White	Two—haṃ, kṣaṃ	--	--
10. Manas	Above bindu in ājñā	Six	White	--	--	--
11. Indu or soma	Above manas	Sixteen	White like moon-light	--	Sixteen—mercy, gentleness, patience,	--

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Cakras in Tāntrika tradition

Cakra	Location	Petals	Colour	Mātrikās	Vṛttis	Deities
					detachment, restrains, merits, joy, love, humbleness, reflexion, relaxation, seriousness, effort, emotion, greatness, concentration	
12. Nirvāṇa	Cranium	Hundred	Shinning white	--	--	--
13. Guru	Void region above cranium	Twelve	White	White-twelve—ha, sa, kha, phreṃ, ha, sa, kṣa, ma, la, va, ra, yuṃ	--	--
14. Sahasrāra	Above gurucakra	One thousand	White, red, yellow	Fifty—aṃ to laṃ (or kṣaṃ)	--	--

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that kuṇḍalinī passes through all cakras. So the cakras must be located inside the spinal column.

It should be noted that kuṇḍalinī refers to mysterious power, so also cakras. A stand-alone physical or biological interpretation of these would be improper.

Siddha-siddhānta-paddhati speaks of nine cakras situated in the body and provides only a bare outline of cakras as follows:

(I) brahmacakra—Three whirled; shape of the female sex organ, situated at the base of the body (ādhāra i.e. mūlādhāra). Mūlakanda is situated there. It is the seat of desire wherein śakti of a bright golden hue (accompanied by Śiva) is to be meditated upon who fulfills all desires.

(II) svādhiṣṭhāna—Wherein the liṅga reddish like a sprout and turned backwards is to be meditated upon; seat of oḍyāna, meditation results in attracting the world.

(III) nābhi (cakra)—Situated at the navel; of five whirls; shape of coiled serpent; kuṇḍalinī dazzling like a crore of rising suns to be meditated upon; giver of all success.

(IV) hṛdayacakra— Inverted lotus of eight petals situated at the heart; in the pericarp at its centre, the flame in the form of liṅga to be meditated upon, she is the haṃsa-kalā śakti which gives control over all sense-organs.

(V) kaṇṭhacakra—Of four digits in thickness and situated at the throat; towards its left is candranāḍī iḍā by name and towards its right is sūryanāḍī piṅgalā by name; in the middle of the two suṣumnā is to be meditated upon; she is anāhata kalā — giver of true knowledge.

(VI) tālucakra— Situated at the palate wherein flows the nectarine stream; the ghaṇṭikā-liṅga (uvula), mūlarandhra, rājadanta or the door of śaṅkhinī or tenth aperture are situated there; meditation on the void herein results in merger of citta.

(VII) bhrūcakra—Situated at the region of the eyebrows; of the thickness of the middle finger wherein the eye of knowledge in the form of flame of light is to be meditated upon; success over vāk (speech) is the result.

(VIII) brahmarandhra or nirvāṇacakra— Sharp as the point of the needle wherein the form of the column of smoke is to be meditated upon; seat of jālandhara herein is bestower of salvation.

(IX) ākāśacakra— Cakra of ether; lotus of sixteen petals turned upwards; in its pericarp one must meditate upon the three-peaked ūrdhva śakti

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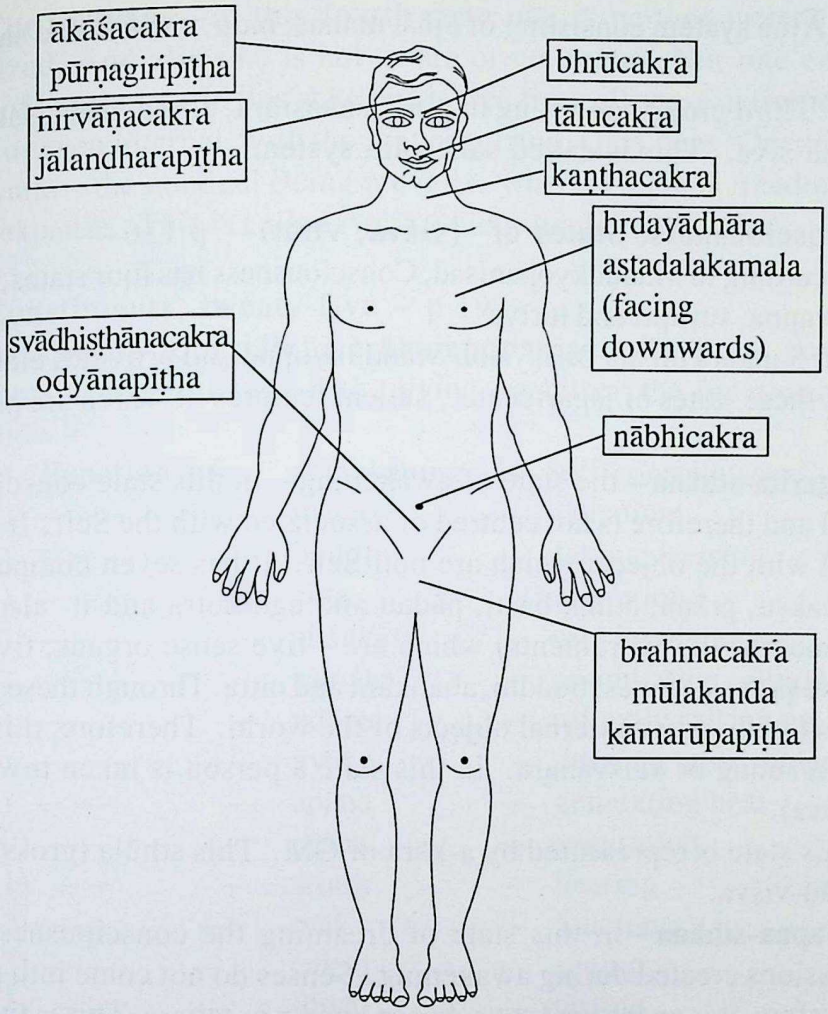

viz. paramaśūnyā, the seat of pūrṇagiri situated therein is the bestower of all wishes.

A graphic picture of cakras and their locations in the body is presented above.

Number of cakras is different in the tradition of Tantra. Tāntrika literature groups cakras broadly in three classes. This group of literature also associate human emotion and tendency to cakra.

i) **ṣaṭcakra system** which includes six prominent cakras, namely, mūla, svādhiṣṭhāna, maṇipūra, anāhata, viśuddha and ājñā. In this group two supplementary cakras are included which are hṛt and tālu and one additional named sahasrāra;

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ii) **Ājñā system** consisting of ājñā, manas, indu, nirvāṇa and sahasrāra; and,

iii) Third group consisting of guru, sahasrāra, bindu, nāda, śakti, śiva, and parama-śiva. This is called **sahasrāra system.**

Consciousness, States of (viśva, virāṭ)— p.136—

According to Māṇḍūkyopaniṣad, Consciousness has four states, namely, jāgarita, svapna, suṣupti and turīya.

Ādi Śaṅkara on his Bhāṣya on Māṇḍukyopaniṣad provides elaboration on each of these states of jāgarita etc., salient features of which are presented below—

Jāgarita-sthāna—the state of awakening—in this state consciousness is external and therefore is not centred or associated with the Self. It is rather associated with the objects which are non-Self. It has seven components—mūrdhā, cakṣu, prāṇa, ātmā, basti, pādau and agnihotra and it also has 19 mukhas (mouths lit. instruments) which are—five sense organs, five motor organs, five prāṇas, manas, buddhi, ahaṅkāra and citta. Through these it comes into contact with gross external objects of the world. Therefore, this state is called sthūlabhug or vaiśvānara. In this state a person is taken towards the world (viśva).

This state is represented by a-kāra of OM. This sthūla (gross) state is called virāḍ-viśva.

Svapna-sthāna—in this state of dreaming the consciousness works on impressions created during awakening. Senses do not come into play any role. Therefore, it is an internal state, hence known as taijasa. This is the second state.

This state is represented by u-kāra of OM. It is sūkṣma (subtle) and called hiraṇyagarbha.

Suṣupti-sthāna—in this third state of suṣupti which is also known as prājña one does not express any desire nor does one dream. In this state, all functions of senses and manas (mind) are suspended. Only pure and sublime state of awareness (prajñāna) supervenes. This is the state of pure consciousness or Bliss.

This state is the knower of all and also the cause of creation and sustenance of all creatures.

M-kāra of OM represents this state which is called prājña.

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Turīyasthāna—in this fourth state one is neither internalized, nor externalized. And also one is not aware or conscious. Nor one experiences absence of ignorance. In this state one is free from all sense activities with the external or even internal, with thought occurring. Only pure 'Oneness,' śānta, śiva, advaita—the nondual Being prevails, wherein there is freedom from all sensory expanse. This is called Ātmā which should be 'known'.

Constituents, twenty-five – p.19—

According to **Triśikhi-brāhmaṇopaniṣad** there are **twenty-five constituents** of the structure of the living organism, the functions of which are as below—

1)	**Function of**	antaḥkaraṇa	**is**	Self-consciousness
2)	— -- — —	manas	—	conation
3)	— — — —	buddhi	—	taking decision
4)	— — — —	citta	—	cognition
5)	— — — —	ahaṅkāra	—	self-involvement
6)	— — — —	samāna	—	assimilation of food
7)	— — — —	udāna	—	reflexily raising up
8)	— — — —	vyāna	—	drawing nourishment
9)	— — — —	apāna	—	generating heat
10)	— — —	prāṇa	—	respiration
11)	— — —	śrotra	—	hearing
12)	— — —	tvak	—	touching
13)	— — —	cakṣu	—	seeing
14)	— — —	jihvā	—	tasting
15)	— — —	ghrāṇa	—	smelling
16)	— — —	śabda	—	audition
17)	— — —	sparśa	—	sensibility
18)	— — —	rūpa	—	vision
19)	— — —	rasa	—	gestation
20)	— — —	gandha	—	olfaction
21)	— — —	vāk	—	speech
22)	— — —	pāṇi	—	holding
23)	— — —	pāda	—	locomotion
24)	— — —	pāyu	—	elimination
25)	— — —	upastha	—	procreation

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Elemental creation, division of —p.219—

Sāṃkhya (Sāṃkhya-kārikā-53) divides elemental creation (bhautika sarga) broadly into three classes which have 14 subdivisions.

Three divisions are daiva-sarga (divine creation), tairyag-yona (horizontal creation) and mānuṣa (human creation).

Daiva is subdivided into eight, which are: i) brāhma, ii) prājāpatya (lord of humanity), iii) aindra (lord of heaven), pitṛs or saumya (departed fathers), v) gāndharva, vi) yākṣa, vii) rākṣasa and viii) paiśāca. The last four are demi-gods and demons.

Tairyag-yona is of five types, which are, paśu (cattles), mṛga (animals), paksi (birds), sarīsṛpa (reptiles), sthāvara (immovable— the subhuman category). Paśu and mṛga mean animals generally, but they may mean domestic and wild animals respectively in this context. There are also floral creations which may be included in sthāvara category.

Mānuṣa, that is human creation, is only one genus.

This classification is presented in a tabulated form below.

Elemental creation (bhautika sarga)		
Daiva-sarga (divine creation)	**Tairyag-yona (horizontal creation)**	**Mānuṣa (human creation)**
i) brāhma, ii) prājāpatya (lord of humanity), iii) aindra (lord of heaven), pitṛs or saumya (departed fathers), v) gāndharva, vi) yākṣa, vii) rākṣasa and viii) paiśāca. (Demi-gods and demons)	i) paśu (cattles), ii) mṛga (animals), iii) paksi (birds), iv) sarīsṛpa (reptiles), v) sthāvara (immovable)	Mānuṣa (one genus)

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Granthis—p.127—

Granthis are knots situated in human body. Chāndogyopaniṣad says that granthis represent ignorance (avidyā). There are three granthis, namely, viṣṇugranthi, brahmagranthi and rudragranthi. Haṭhapradīpikā(10ch.)-V.50 states that granthis are situated in the spinal column, while Haṭha-tatva-kaumudī-XV.47 says that these are located in the middle path of suṣumnā.

According to yoga literature three granthis are dominated by three guṇas. According to Haṭha-tatva-kaumudī-XLIII.9-10 brahmagranthi is dominated by rajoguṇa, viṣṇugranthi by satva and rudragranthi by tamoguṇa. Brahmavidyopaniṣad-70-71 states that brahmagranthi is represented by a-kāra of praṇava.

Brahmavidyopaniṣad-70-71 says that viṣṇugranthi is in the heart while Brahmānanda in his Jyotsnā -IV.72-73 places it in the throat (kaṇṭha), whereas Haṭhatatva-kaumudī-LIV.22 places viṣṇugranthi in nābhi (navel), rudragranthi is at the centre of eyebrows or ājñācakra (Jyotsnā-IV.76, Brahmavidyopaniṣad-70-71) and brahmagranthi is in the heart or anāhatacakra.

Kuṇḍalinī pierces brahmagranthi of rajoguṇa which produces anāhata-nāda in ārambha state; thus one transcends rajoguṇa (Haṭhapradīpikā-10ch.-VIII.37; Haṭha-tatva-kaumudī-XLIII.9-10).

In ghaṭāvasthā viṣṇugranthi of satvaguṇa is pierced by kuṇḍalinī creating anāhata-nāda (internally aroused sound) resembling that of kettle drum. This transcends satvaguṇa (Haṭhapradīpikā(10 ch.)-VIII.39-40, Haṭha-tatva-kaumudī-XVIII.9-10).

In the state of niṣpatti rudragranthi is pierced which creates sound resembling that of vīṇā. This transcends tamoguṇa.

Piercing of three granthis presupposes piercing of six cakras also which is mentioned in Haṭhapradīpikā (10ch)-V.50 and Yogakuṇḍalyupaniṣad-I.82.

Guṇas—p.222—

Prakṛti (Primal) is made up of three guṇas or qualities, namely, satva, rajas and tamas. In the state of sāmyāvasthā (equilibrium), guṇas remain defunct.

Guṇas cannot be perceived by anybody. But these can be inferred from the objects of the world as their effect.

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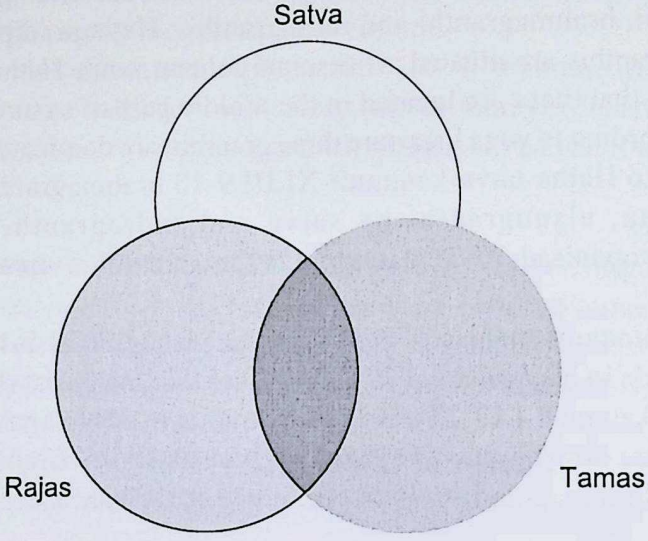
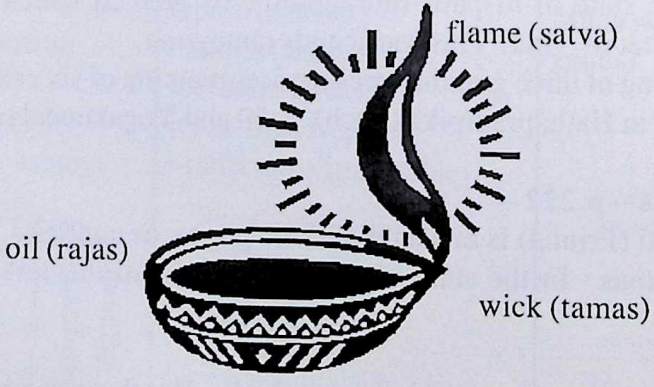
Synergy among Guṇas in creation



Three guṇas operate just like a lamp



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Satva is brightness which is of the nature of pleasure and also illumination.

Rajas is active principle of prakṛti which causes everything to move.

Tamas is passivity or inertia. It is in contrast with rajas.

This triad always goes together and cannot be separated one from the other. At a given point of time each of these try to predominate on others. Therefore the nature of an object is determined by the predominant guṇa, while other two guṇas remain in subordinate position.

Three guṇas operate just like a lamp. A lamp is made of opposites— the wick (tamas), oil (rajas) and flame (satva)— each of these has qualities contrary to the other. Even then they work in perfect harmony for a common objective.

See the graphic presentation on the previous page.

Jīvanmukti, videhamukti— p.177--

Attainment of mukti while still living in the body. One who has severed the snare of karma and its resultant bondage through the practice of meditation etc. enjoys immortality while alive.

Videhamukti is a state somewhat opposite to jīvanmukti. In this state one enjoys absolute freedom from all bodies— gross, subtle or even causal and also the sufferings they bring. Such a state is attained after the death of the body.

Vijñānabhikṣu in his Sāṃkhya-pravacana-bhāṣya—III.76-84 and V.116 is of the opinion that videhamukti is the true state of liberation. It should be considered so, since soul cannot be completely free from the effect of karma enjoined by the mundane body. Also see Sāṃkhya-Kārikā-67-68. To express this concept, Vedāntikas have coined the term videha-kaivalya.

Advaita-vedāntikas opine that after transcending avidyā, one realizes Ātmā but still remains in the body to enjoy prārabdha-karmas. Prior to arousal of such a state, a mukta is called a jīvanmukta (Vivaraṇa-prameya-saṃgraham-I.1).

Ādi Śaṅkara states that as soon as the consequences of prārabdha-karmas of a liberated soul come to an end, he leaves the body and becomes a videhamukta (Śāṅkara-bhāṣya on Brahmasūtra-III.3.32).

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Haṭha-tatva-kaumudī-XLVII.26 does not make any difference between jīvanmukti and videhamukti.

Kalpa and parārdha of Brahmā—p.237—

Kalpa is a measure of time given in the Purāṇas. One day of Brahmā is one Kalpa.

A set of four Yugas such as Kṛta, Tretā, Dvāpara and Kali comprise 4320,000 human years. One thousand sets of four Yugas make one 'day' of Brahmadeva (i.e. 4320,000x1000= 4320,000,000 human years= **one day** of Brahmadeva). Same number of years make one 'night' of Brahmadeva. That is, 4320,000,000x2= 8640,000,000 human years= one day-night (ahorātra) of Brahmadeva or **one Kalpa**.

Just as there are mornings and evenings (sandhyākālas) which join a day with night, similarly each Yuga too has morning and evening (sandhyā-kāla). The period before the beginning of a Yuga is called sandhyā, while the period at the end of a Yuga is called sandhyāṃśa.

One human year is one **divine day**. 360 human years equal to **one divine year** (**1 divya-varṣa**). In one set of four yugas there are 12000 divine years. This is presented below in a tabulated form here—

	Years of yuga	years of sandhyā	years of sandhyāṃśa	total years
Kṛtayuga	4000	400	400	4800
Tretāyuga	3000	300	300	3600
Dvāparayuga	2000	200	200	2400
Kalīyuga	1000	100	100	1200
				Total 12000 years

Thus one **Kalpa** equals to—

12000x1000= 2x**12000,000 divine years**

or

2x12000,000x360= 2x**4320,000,000 human years.**

Life span of Brahmā equals to 100 **(one Para or two Parārdhas)** or Brāhma years, which is subdivided into two parts comprising two sets of 50 Brāhma years (**one Parārdha**). First Parārdha of 50 Brāhma years has elapsed.

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The second parārdha is running at present which is called as Śvetavārāha Kalpa, in which again six manvantaras have already passed and the present Manvantara is called as Vaivasvata Manvantara. According to Indian Astrology, there are 24 Manvantaras in one Kalpa.

Concept of Kalpa is as old as this Vaidika saying— dhātā yathāpūrvamakalpayat. In the Gītā -9.7 Śrī Kṛṣṇa says—kalpādau visṛjāmyaham, 'I create the creation at the beginning of Kalpa and dissolve the same at its end'.

Kanda—p.60—

Regarding various aspects of kanda no uniform view can be seen among Yoga experts. Therefore we can only represent some of their opinions.

Shape of Kanda— Kanda is bulbous root like an egg (Haṭhapradīpikā-10ch.-IV.147, Haṭhatatvakaumudī-21.27;25,41).

Location— Kanda is located above meḍhra (genital) and below nābhi (navel) (Haṭhapradīpikā -10ch.-IV.147). Kanda is at the maṇipūra-cakra (Haṭhatatvakaumudī-27.7). Kanda is in mūla-padma (Haṭhatatvakaumudī-23.30;25.43).

Various names of Kanda— Kanda is also called nābhikanda situated nine digits above ādhāra-cakra (Haṭhatatvakaumudī-21.26). It is called brahma-granthi (Haṭhatatvakaumudī-21.27;25.41). Kanda is also called kandayoni (Yogacandrikā quoted by Haṭhatatvakaumudī-21.27; Gorakṣa quoted by Haṭhatatvakaumudī-32.4).

Mūlakanda is also called ādhāra-kanda and nābhikanda wherein kuṇḍalinī is situated (Haṭhatatvakaumudī-25.42).

Kanda as a source— From mūlakanda, suṣumnā originates (Siddha-siddhānta-paddhati-II.26). Therefore, it should be located below kanda.

From kanda hṛtpadma is originated (Haṭhapradīpikā -10ch.-VI.34).

Adjuncts of kanda— Above kanda, kuṇḍalinī is situated in latent state (Haṭhapradīpikā-10ch.-IV.146).

Yoni is located above kanda (Haṭhatatvakaumudī-23.30;25.43). Yoni is also called kāmākṣā located between anus and organ of generation {according to Gorakṣa quoted by Haṭhatatvakaumudī-25.44-46}).

From in front of yoni all nāḍīs root out. So yoni should be in kanda (Haṭhatatvakaumudī-23.30;23.21).

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Dehamadhya (centre of the body) should be considered very close to kanda. Dehamadhya is two digits below nābhi and two digits above anus (Haṭhatatvakaumudī-21.15).

Karma—p.250—

Karma is a well-established doctrine in Indian philosophy. It says that every action whether good or bad produces corresponding consequences in ones life.

In the Upaniṣads karma is of two types—simple and sophisticated. *Simple karma*– as good seeds bring good harvest and bad seeds bad, similarly good karma brings good result while bad karma brings bad consequences. *Sophisticated karma*— at a higher level karma is said to be a blind unconscious principle which regulates the entire universe. Such sophisticated karma is beyond the scope of even all-powerful God. It is related to the process of transmigration of soul (Īśopaniṣad-2, Chandogyopaniṣad-III.1.10, VII.1.6, Maitrāyaṇi-upaniṣad-III.2).

According to Yogasūtra Karma (action) is of four kinds,

a) *Kṛṣṇa karma*— execution of which provides painful results (PYS-II.12). These are generally done by wicked people; cf. with tāmasī buddhi as described in the Gītā-18.31.

b) *Śukla-kṛṣṇa*- which are conducted by ordinary people, which produce partly meritorious and partly de-meritorious results; cf. with rājasī buddhi in the Gītā-18.31.

c) *Śukla*— done by virtuous persons which may comprise penance, study of sacred scriptures, meditation etc.; cf. with sātvikī buddhi in the Gītā-18.30.

d) *Aśuklākṛṣṇa*— as found in the accomplished yogīs which do not produce any results or karma-bandhana. A yogī who is established in asaṃprajñāta-samādhi and has surrendered all the karma along with their results to Īśvara would neither entertain a negative nor a positive activator to act upon.

In the non-yogīs who are propelled by the subliminal activators (saṃskāras), these saṃskāras activate a subliminal trait (vāsanā) in the form of merit or demerit. Such traits (vāsanās) manifest due to stimuli, making one to act volitionally which imply consequential 'fruition' (phalavipāka).

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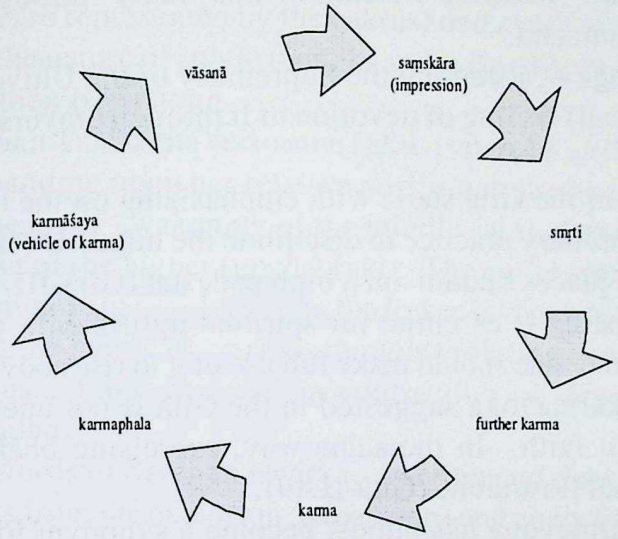
For an ordinary man this makes an endless vicious cycle of **karma> karmaphala> karmāśaya> saṃskāra> smṛti> vāsanā> and further karma.**



It is possible to break this cycle only through yoga.

Another division of karma is made by the Vedānta. There are three types of karma, namely, prārabdha (those karma which have produced their effects), sañcita (karma which are producing results) and kriyamāṇa (karma which are being stored at the present moments).

According to the Ṛgveda-10.129.4—kāmas-tadagre samavartatādhi—'kāma (vāsanā, desire) forms the very potentiality of mind which appoints one to do a particular karma'. This is how the very course of prakṛti is as said in the Gītā-III.27 in these words—prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ—'it is the guṇas of prakṛti which are active in the very nature'.

Karma-, jñāna-, rāja- and bhakti-yoga—p.39,42--

Substantial consideration has been given in the Gītā in clarifying these concepts which dwell around the very question of living a well-integrated life. Often one is required to practise all these forms of yoga in this order in the course of spiritual pursuit.

These four forms of yoga are—

i) **karmayoga**—performing the actions with non-attachment while realizing the presence of the Universal Self in everything and everywhere;

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ii) **jñānayoga**— it means acquiring metaphysical 'knowledge' that both Universal and individual Selves are essentially one and the same;

iii) **rājayoga**— intuitive wisdom of this 'unity' through heightened practice of meditation; and,

iv) **bhaktiyoga**— accepting the Supremacy of the Universal Self and inculcating a (spiritual) feeling of devotion to It through prayers and the like.

The sermon of the Gītā starts with emphasizing on the importance of **buddhiyoga**— preliminary practice to discipline the mind. On the lines of the Upaniṣads, the Gītā places buddhi on a high pedestal (Gītā-III.42). Rational element in human being is essential for spiritual upliftment. One need not ignore reasoning; rather one should make full use of it to rise above the ordinary levels. Therefore, karmayoga suggested in the Gītā is not unenlightened or blind action or even faith. In the same way, exercising bhakti is not an unbalanced emotional flow alone (Gītā-II.49).

The word **karmayoga** has almost become a synonym for performing actions without giving any consideration to the fruits they bring (niṣkāma-karma)—both internal and as well external. One should learn to differentiate internal spiritual consequences of an action and their outward results in the world. For a mortal, conflict between the two is tough to overcome. Therefore, perhaps the best suggestion has been given by Śrī-kriṣṇa in the Gītā in these words—'Leave the external complexities of an action to me and limit your all efforts only to the inner. Such a resolute attitude will bring you Bliss' (Gītā-IX.22). This is bhaktiyoga.

Kuṇḍalinī--p.138—

Kuṇḍalinī is said to be the energy in the human body which generally lies latent at bottom of the spine. Through practice of yoga this energy can be awakened and raised to the top of the head for achieving spiritual goal.

The nature of kuṇḍalinī and the mode of its awakening are explained in Siddha-siddhānta-paddhati as follows—

The siddhas experience kuṇḍalinī of the parāparā form because of which they are said to have accomplished success over body.

Kuṇḍalinī has two aspects viz. (i) *awakened* and (ii) *dormant* (resting). She is said to be at rest when with the help of cetanā she creates a world of varied thought, action and endeavour. She exists in every piṇḍa (body) and is known to be of crooked nature. She is said to be awakened when she tends to

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move upward and penetrate the six (or nine) cakras in the body of the yogīs and reaches brahmarandhra. She is diligent in curbing the tendencies that arise in the mind of the yogīs. She is called ūrddhvā because she is above all the tattvas (which are represented by the cakras) and is of the nature of all tattvas. She is also of the nature of subtle thought and is capable of leading the yogīs to realization of their true nature.

In Rulaka Tantra the self-same śakti is named as the higher, middling and lower depending upon her relative position in the body. Supreme goal is obtained by means of awakening of the middle śakti, contraction of the lower one and descent of the higher (upper) śakti. The entire world consisting of the movable and immovable evolves from the lower śakti situated at the mūlādhāra. This śakti is of the nature of various thoughts relating to outgoing tendencies of sense-organs. Yogīs succeed in contraction of this śakti by means of mūlādhāra bandha.

In the words of Śivānandācārya, creation and dissolution of the entire universe results from the extension (expansion) and contraction of the Supreme śakti. Hence she is called mūlam i.e. the root cause. That aspect of kuṇḍalinī which is capable of leading the individual soul towards realization of its self-luminous true nature is madhyā śakti. The siddhas perceive her in her gross and subtle forms. Her gross form is of three- and-a-half coils situated at mūlādhāra. She is the source of all objects of sensual perception and exists as cit. The other which is called subtle is formless and all-pervasive and is termed as aroused in the philosophy of the siddhas. It is she who extends ecstasy to the yogīs. It is this Supreme, subtle, middle śakti of the nature of knowledge which is to be aroused by the yogīs— closely following instructions from the preceptor, in order to achieve success over the piṇḍa (body).

Ūrdhvaśakti, which is the nameless supreme goal is so called because it is situated above all tattvas. She is able to endow herself with form by means of self-revelation. The descent of ūrddhvaśakti not only leads to the obliteration of the distinction of You and I but also to the realization of the unimpaired character of one's essential nature. This process of raising kuṇḍalinī, breaking through six cakras, reaching brahmarandhra and again bringing it down to mūlādhāra is repeatedly practised by the yogīs.

Mahāmudrā—p.213—

Technique of mahamudrā is differently described in different tradition, a few of which are as below--

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i. Haṭhapradīpikā tradition—The technique described by Svātmārāma requires only two bandhas, namely mūlabandha and jālandhara-bandha during the practice of mahāmudrā. He omits uḍḍiyāna-bandha.

ii. Brahmānanda's tradition— Brahmānanda, the commentator of Haṭhapradīpikā, who is trained in a tradition different from that of Svātmārāma, differs on two points. He wants big toe and not the foot to be caught hold of in the hooks of the index fingers and not in the finger lock. Secondly, he advises jihvā-bandha to be coupled with kumbhaka and not three bandhas.

iii. Gheraṇḍa Saṃhitā tradition— In this tradition, mūlabandha and uḍḍiyāna-bandha do not form a part of mahāmudrā technique. It advises only jālandhara-bandha combined with bhrūmadhya-dṛṣṭi or gazing in-between the eyebrows.

iv. Śivasaṃhitā tradition— It prescribes only jālandhara-bandha omitting both uḍḍiyāna and mūla-bandha. During jālandhara-bandha, bhrūmadhya-dṛṣṭi is not required.

v. Bālakṛṣṇa's tradition— While commenting upon mahāmudrā, Bālakṛṣṇa, the commentator of Haṭhapradīpikā, mentions another variety of the technique in which mūlabandha and jālandhara-bandha are hinted and vāyu is to be held in brahmarandhra. He suggests that after practising with candra-nāḍī (left nostril), it should be repeated with sūrya-nāḍī (right nostril).

vi. Mādhavīya tradition— In the mādhavīya tradition mentioned by Swāmī Kuvalyānanda, the extended leg is caught at the foot with finger-lock. Inhalation is done with sound by partial contraction of glottis as in ujjāyī. There is simultaneous practice of all three bandhas namely mūla, uḍḍiyāna and jālandhara during kumbhaka.

A comparison of various techniques prescribed by different traditions noted above will show that the Mādhavīya tradition makes the practice of mahāmudrā most difficult. However, it is the most perfect of the lot. As a progression based on simple to difficult principle, the sequence of the practice of mahāmudrā may be mentioned as follows—1) Śivasaṃhitā tradition, 2) Gheraṇḍa Saṃhitā tradition, 3) Brahmānanda's tradition, 4) Haṭhapradīpikā tradition, 5) Bālakṛṣṇa's tradition and 6) Mādhavīya tradition.

For detailed discussion on mahāmudrā, refer to Yoga Mīmāṃsā—V-1:59-76.

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Mātrā—p.242—

Brahmānanda, the commentator of Haṭhapradīpikā-II.12 (Adyar Library, Madras), Yājñavalkya, Skanda Purāṇa and Yoga-cintāmaṇi give the following definitions of mātrā (time unit). Mātrākāla is a measure of time taken for—

a) snapping thumb and middle fingers together for three times;

b) time taken to move a palm around the knee;

c) clapping the hands for three times;

d) one respiration;

e) one respiration while one is asleep (Yoga-cintāmaṇi);

f) making a circular movement of the palm neither too fast nor too slow, around a knee followed by snapping of the thumb and middle fingers;

g) making one circular movement of a palm around a knee preceded and followed by snapping of the thumb and middle fingers.

Bhāvā-gaṇeśa and Vyāsa Bhāṣya on Pātañjala Yoga Sūtra-II.50 quote Mārkeṇḍeya Purāṇa's definition according to which a mātrā is a time unit taken by one normal wink of eyelids; and if the same is prolonged, it is called atimātrā. Atimātrā is also defined by Bṛhadyogi-Yājñavalkya-smṛti-VIII.12-13 as the time taken by a single movement of an arm required, a) for milking a cow; b) for releasing an arrow; or c) for striking a bell.

In Yogacūḍāmaṇi-100 mātrā has altogether a different connotation.

There is a particular technique of prāṇāyāma (kuṃbhaka) by the name of mātrākuṃbhaka given by Raghuvīra in his Kuṃbhaka Paddhati-153-154.

For more on mātrā see the critical note on Kuṃbhaka Paddhati-163.

Nāḍī-cakra— p.191—

Number of nāḍīs, their location, origination, destination and function are variously described in Yoga texts. It is difficult to find uniformity among the statements of the texts. A description of nāḍīs as appear in Yogaśikhopaniṣad-V.17-27 is given in the chart appearing overleaf vis-à-vis the descriptions available in Yogacūḍāmaṇi-p.191 and Triśikhi-brāhamaṇopaniṣad-p.60. This gives us an opportunity to have a glimpse as regards vast divergence seen on this topic.

For Tāntrika and Yogika understanding of nāḍīs see Appendix on Nāḍīs on p.288.

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The number, location etc. of Nāḍī-cakra is graphically given below—

Yogacūḍāmaṇi-p.191		Triśikhi-brāhamaṇopaniṣad-p.60		
Name	Location	Origination	Location	Destination
1. iḍā	left (side of body)	kanda	left of suṣumnā	left nostril
2. piṅgalā	right (side of body)	do	right of suṣumnā	right nostril
3. suṣumnā	center (of body)	do	kanda	head
4. gāndhārī	left eye	do	infront of suṣumnā	left eye
5. hastijihvā	right eye	do	behind suṣumnā	right eye
6. pūṣā	right ear	do	--	right ear
7. yaśasvinī	left ear	do	--	left ear
8. alaṃbusā	mouth	do	--	anus
9. kuhū	generative organ	--	--	--
10. śaṅkhinī	mūlādhāra	--	--	--
11. śubha	--	kanda	--	generative organ
12. kauśikī	--	do	--	big toes

Nāḍīs—p.192--

Nāḍīs (generally translated as nerves) are the conduits in the body wherethrough the life-energy or prāṇa travels.

The word nāḍī is derived from the root 'naḍ' which means 'to go' (naḍa gatau iti dhātor naḍyate gamyate'nayā iti nāḍī).

Tantra and Yoga differ on nāḍīs so far their number and location are concerned. Tantra has influenced Haṭhayoga on this issue too. It will be useful to have a glance at the account of nāḍīs as found in the Tantra and Yoga literature.

A very brief description of nāḍīs is available in the Principal Upaniṣads such as Bṛhadāraṇyaka-IV.3.20, Chāndogya-8.6.1-6, Kauṣītalibrāhmaṇa-IV.19 etc. It is said that nāḍīs named hitā are as fine as a strand of hair split thousand times. These are located at the heart. Only one moves upto the head which alone bestows immortality.

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Nāḍī-cakra according to Yogaśikhopaniṣad

Name	Location	Origination	Destination	Function
1. Suṣumnā or Brahmanāḍī	Trikoṇa of mūlādhāra	--	--	--
2. Iḍā	Side of susumnā	--	--	--
3. Piṅgalā	Side of suṣumnā	--	--	--
4. Vilaṃbinī	Navel	--	--	--
5. Gāndhārī	--	Navel	Eyes	--
6. Hastijihvā	--	Navel	Eyes	--
7. Pūṣā	--	Navel	Ears	--
8. Alaṃbusā	--	Navel	Ears	--
9. Śūrā (mahā-nāḍī)	--	Navel	Centre of eyebrows	--
10. Viśvodarī	--	--	--	Digests four types of food
11. Sarasvatī	--	--	End of tongue	--
12. Rākā	--	--	--	Causes appetite
13. Śaṅkhinī (faces downwards)	--	Kaṇṭhakūpa	--	Takes subtlest part of food to head
14. Kuhū	--	navel	--	Removes faeces
15. Vāruṇī	--	--	--	Removes urine
16. Citrā (sīvanī nāḍī)	perineum	--	--	Causes ejaculation

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An elaborate account of the nāḍīs and their locations is available in the second chapter of **Vasiṣṭha Saṃhitā** and **Śāṇḍilyopaniṣad-I.11**. According to this text, there are fourteen prominent nāḍīs which move upwardly except alaṃ buṣā which moves downwards. All thirteen nāḍīs are positioned around suṣumnā just as the subtle spines of a fig-leaf (ii.41).

Locations and extensions of these nāḍīs are shown graphically below—

Nāḍīs	Locations	Extends upto
Iḍā	left of suṣumnā	left nostril
Piṅgalā	right of suṣumnā	right nostril
Sarasvatī	--	tongue
(and kuhū)	sides of suṣumnā	--
Gāndhārī	front of iḍā	left eye
Hastijihvā	back of iḍā	left big-toe
Payasvinī	between pūṣā and sarasvatī	right ear
Śaṅkhinī	between gāndhārī and sarasvatī	left ear
Alaṃbuṣā	below kanda	above and below anus
Kuhū	generative organ	--
Vāruṇī	whole body	--
Yaśasvinī	left big-toe	right ear
Pūṣā	--	right eye
Jayā	--	left side of body
Pūṣā (and viśvodarā)	--	right side of body

Siddha-sidhānta-paddhati-I.66 and **Gorakṣa Śataka** describe only 10 nāḍīs to be prominent and their course in the openings of the body. All other nāḍīs conduct through pores of skin.

Nāḍis	Location	Nāḍis	Location
Iḍā, piṅgalā	nostrils	Alaṃbuṣā	mouth
Gāndhārī	left eye	Kuhū	anus
Hastijihvā	right eye	Śaṅkhinī	generative organ
Pūṣā	right ear	Suṣumnā	middle of spine upto brahmarandhra
Yaśasvinī	leaft ear		

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Varāhopaniṣad-V.22-31 says that there are 12 nāḍīs of various colours but it actually describes 14 nāḍīs which originate from nāḍīkanda located nine digits above generative organ. 12 nāḍīs are conduits of twelve anilas (vāyus). Nāḍīs are positioned just as the spokes of a wheel. 14 nāḍīs are suṣumnā, alaṃ buṣā, kuhū, vāruṇā, yaśasvinī, piṅgalā, pūṣā, payasvinī, sarasvatī, śaṅkhinī, gāndhārī, iḍā, hastijihvā and viśvodarī.

Darśanopaniṣad-IV.5-23 gives an account of 14 nāḍīs, their locations and extentions as below—

Nāḍīs	Locations	Destinations
Suṣumnā or brahmanāḍī	base of spine	brahmarandhra
Iḍā	left of suṣumnā	left nostril
Piṅgalā	right of suṣumnā	--
Sarasvatī, kuhū	sides of suṣumnā	tongue
Gāndhārā	back of iḍā	left eye
Hastijihvā	front of iḍā	left big-toe
Pūṣā	back of piṅgalā	left eye
Yaśasvinī	front of piṅgalā	left big-toe
Viśvodarā	between kuhū and hastijihvā	centre of kanda
Varuṇā	between yaśavinī and kuhū	--
Yaśasvinī	between pūṣā and sarasvatī	--
Śaṅkhinī	between gāndhārā and sarasvatī	left ear
Alambuṣā	centre of kanda	upto anus
Kuhū	front of suṣumnā, rākā	right nostril
Payasvinī	--	right ear

A very brief description of nāḍīs is available in some of the Principal Upaniṣads such as Bṛhadāraṇyaka-IV.3.20, Chāndogya-8.6.1-6, Kauṣītakibrāhmaṇa-IV.19 etc. It is said that nāḍīs named hitā are as fine as a strand of hair split thousand times. These are located at the heart. Only one moves upto the head which alone bestows immortality.

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Suṣumnā-- Tantra considers merudaṇḍa (spinal column) to be a single structure through the centre of which a nerve (nāḍī) called suṣumnā, which is made up of three nāḍīs—suṣumnā, vajrā and citriṇī, courses through. Suṣumnā is also called as brahmanāḍī. (Kālīcaraṇa, commentator of **ṣaṭcakranirūpaṇa** of Pūrṇānanda Yati (Krishnadas Academy, Varanasi, 1988) says that suṣumnā is a combination of three nāḍīs – suṣumnā, vajrā and citriṇī). According to **Bhūtaśuddhi Tantra**, inside suṣumnā, vajrānāḍī is situated. Inside vajrā, citriṇī is placed.

It is citriṇī nāḍī which pierce through all cakras. According to Kālīcaraṇa, the inner passage of citriṇī is called brahmanāḍī, since it (originates from svayaṃbhū liṅga and) extends upto brahmarandhra.

Tantra-cūḍāmaṇi says that suṣumnā is not located inside the spinal column but outside it. This text says— 'tad bāhye tu tayor madhye suṣumnā vahni-saṃyutā'. This view has not been supported by **ṣaṭcakra-nurūpaṇa.** It says that all padmas (cakras) are located inside the spinal cord which suṣumnā pierces. Therefore proving that suṣumnā courses through the spinal cord.

Nigamatatvasāra describes the course of suṣumnā starting from mūla and ending at the head. 'Just like a creeper, suṣumnā moves upwards though spine. At the throat, it takes a turn and then with support of śaṅkhinī reaches brahmarandhra'.

It has also been stated in **ṣaṭcakra-nūrūpaṇa** that suṣumnā, coursing along spine takes a turn at the neck to conjoin śaṅkhinī in the forehead from where it reaches brahmarandhra. It is claimed that all nāḍīs in the body are essentially connected to suṣumnā.

When kuṇḍalinī starts its upward journey, rising from the lower region of the body, it passes through suṣumnā. This may be the reason why sometimes suṣumnā is named as kuṇḍalinī. Indeed kuṇḍalinī can never be accepted as a nerve or nāḍī since it is the name of an energy. However, sometimes kuṇḍalinī is said to be as fine as a fine fibre resembling a flash of lightning (taḍid-iva vilasat tantu-rūpa-svarūpā). This raises a doubt whether it is a physical nerve or a potential energy. Indeed kuṇḍalinī remains a mysterious power.

All three, iḍā-piṅgalā-suṣumnā, meet at the centre of eyebrows from where iḍā and piṅgalā move upto respective nostrils. Kālīcaraṇa quotes a source to say that the triad of the nāḍīs originate from the root of the generative organ. This point should be known as **yukta triveṇī** and they meet at the centre of eyebrows which is called **mukta triveṇī**.

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Haṭhapradīpikā 10ch.-V.27 calls this confluence of three nāḍīs as kedāra which it places at the centre of eyebrows. Brahmarandhara is sometimes known as kedāra.

Iḍā-piṅgalā-- Sammohana Tantra says that iḍā nāḍī is white and is of the nature of moon, which embodies śakti. It is the source of ambrosia. Piṅgalā is masculine and solar in nature. It is fierce and is as red as stigmas of pomegranate flower.

Yāmala Tantra states that iḍā-piṅgalā nāḍīs intertwine and pierce all padmas (cakras) before they reach nostrils. Thus their path is curved like a bow.

Kālīcaraṇa, the commentator of ṣaṭcakranirūpaṇa says that iḍā and piṅgalā, which are at the left and right sides of suṣumnā, move upwards through left and right sides of the body (respectively) by piercing all padmas and finally reach the nostrils. Their path is curved like a bow.

Nigama-tatva-sāra says that iḍā and piṅgalā are located inside the spine. This is against all accepted views.

Origin of nāḍīs-- In Haṭhayoga texts, it is generally accepted that all nāḍīs start from the root of the vertebral column. This starting point is called as kanda or nāḍīkanda. From this point nāḍīs spread in all parts of the body. Only suṣumnā ends at sahasrāra cakra at the top of the head. Kanda is placed one inch above the anus and one inch below the root of the generative organ (Haṭhapradīpikā 10ch.V.147).

Yogaśikhopaniṣad-V.20 states that all nāḍīs root out from nābhi or nābhicakra which is of the size of an egg of hen, wherefrom they move sideward, upward and downward. Only śaṅkhinī originates from throat and faces downwards. Kālīcaraṇa states that iḍā originates from right muṣka (testicle) while piṅgalā from left.

Number of prominent nāḍīs come to approximately 20. This includes suṣumnā along with its two internal nāḍīs— vajrā and citriṇī.

From the above discussion, we come to know that as regards the names, number, origin, location, course and destination of prominent nāḍīs as available in various Yoga and Tantra sources is not unanimous. Similar is the case of the total number of nāḍis in the human body. Scholars express varied opinions, a glimpse of which is presented below.

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Number of nāḍīs-- Generally the number of nāḍīs is accepted as 72,000. Śrīkaṇāda in his **Nāḍīvijñāna** says that there are thirty-five million nāḍīs in the human body. **Śiva Saṃhitā**-ii.13,29 says that there are 3,50,000 nāḍīs.

According to **Gorakṣa Śataka** there are 72000 nāḍīs, which root out from kanda out of which 72 are important. Yet from among these, only 10 are of great importance. **Haṭharatnāvalī**-IV.35 considers fourteen nāḍīs to be of great significance. According to some other yoga texts, there are as many as three-and-a-half crore nāḍīs.

Nāḍīśuddhi—p.53,73; p.238—

Nāḍīs are channels in the body wherethrough vital air prāṇa moves. For smooth flow of prāṇa through these channels it is necessary to keep these channels free from obstacles or morbid agents.

Two types of connotations of nāḍīśuddhi can be seen in the Haṭha texts. Nāḍīśuddhi attained through practice of prāṇāyāma and secondly nāḍīśuddhi practised as a prerequisite to undertaking the practice of prāṇāyāma. Breathing manipulation suggested under the name of nāḍīśuddhi can also be put under the group of prāṇāyāma. Thus it is difficult to make a clear difference between nāḍīśuddhi and prāṇāyāma. This may be the reason why certain authorities of Haṭha tradition have refrained from separately recommending practice of nāḍīśuddhi.

In general, Haṭha tradition awards great significance to nāḍīśuddhi. We detail below some of the techniques of nāḍīśuddhi of prominent authorities.

I. In **Kumbhaka Paddhati**-114-120, three different techniques for this purpose are given along with different visualizations as follows—

i) One should inhale through one nostril and after holding breath to capacity, exhale through the other nostril while contemplating on haṃsa. Then one inhales through the nostril through which one has exhaled and repeat the process.

ii) Inhale through right nostril, hold the breath to capacity and concentrate in the navel on the orb of the mid-day sun of the summer.

iii) Inhale through the left nostril, hold the breath and while holding the breath visualize oozing of nectar from the moon of the autumn night, situated in the lotus of thousand petals in the head.

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II. **Vasiṣṭha Saṃhitā** makes a difference between nāḍīśuddhi and prāṇāyāma and emphasizes on nāḍīśuddhi before taking up the practice of prāṇāyāma. According to this text, purification of nāḍīs is a prerequisite of prāṇāyāma and not the result of prāṇāyāma. Technique of nāḍīśodhana given is in the form of pūraka and recaka. (Kumbhaka is excluded in this technique). One should first exhale through one nostril followed by inhalation through the same nostril. Then one should exhale through the other nostril. Through this nostril he should perform inhalation followed by exhalation through the other. Vasiṣṭha calls this process as nāḍī-śodhana.

III. Ms. of **Siddhāntaśekhara** describes seven kinds of nāḍī-śuddhi (though this text mentions of seven varieties of nāḍī-śuddhi, but actually it describes only six). These are as follows:

i) Exhale through the nostril which is dominant. Then inhale through one nostril and exhale through the other after retention of breath. Repeat this process. It is called nāḍī-śuddhi narrated by Brahmā.

ii) Inhale through īḍā nāḍī and after holding the breath exhale through the other nāḍī (piṅgalā). This is raudrī nāḍī-śuddhi.

iii) Inhale through one nostril and exhale through the other. (Practise it for sixteen times with three or four sittings per day for a period of four months). This is vaiṣṇavī nāḍī-śuddhi.

iv) Inhale through both nostrils and exhale through both.

v) Inhale through one nostril and exhale through both.

vi) Inhale through iḍā, the left nostril and after holding the breath, judiciously exhale through the other nostril.

IV. **Gheraṇḍa Saṃhitā**-V.2,35,45 also considers practice of nāḍīśuddhi as a prerequisite to prāṇāyāma. Gheraṇḍa Saṃhitā prescribes special dietary regimen for undertaking the practice of nāḍīśuddhi.

Gheraṇḍa Saṃhitā—V.36 gives two varieties of nāḍīśuddhi, samanu and nirmanu. Samanu is practised with a bījamantra, while nirmanu is done without a mantra but consisting of śodhana-kriyās like dhauti etc.

V. **Haṭhapradīpikā**(10 ch.)-IV.2 says that one should remove impurities in the form of fat and phlegm through ṣaṭkarmas before starting to make the practice of prāṇāyāma highly efficacious.

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VI. Various other authorities on yoga have recommended various techniques for nāḍīśuddhi right from practice of yama-niyama (Ms. of Haṭha-saṅketa-candrikā, Vasiṣṭha Saṃhitā-I.81), āsanas (Haṭhapradīpikā-I.39, Adyar Library, 1949, Rudrayāmala-24-39), prāṇāyāma (Haṭhapradīpikā-II.37, ibid) and also right type of food.

Haṭha-tatva-kaumudī-10.30 and Kumbhaka Paddhati-110 describe the technique of a prāṇāyāma under the name of nāḍīśuddhi-kumbhaka.

Pañcīkaraṇa—p.19,23; p.221—

Theory of pañcīkaraṇa is mainly available in the Vedānta school of thought. These texts also subscribe to this theory which it finds useful in understanding the process of creation.

The universe has been made out of five basic elements. Though each element has its independent entity, this theory proves that there is essentially a combination of other elements in each element. Thus there is interdependence among five elements. This adds immense colour and infinite diversity to the creation.

According to Vedāntasāra—

पञ्चीकरणं तु आकाशादिषु पञ्चस्वेकैकं द्विधा समं विभज्य तेषु दशसु भागेषु मध्ये प्राथमिकान् पञ्च भागान् प्रत्येकं चतुर्द्धा समं विभज्य तेषां चतुर्णा भागानां स्वस्वद्वितीयार्धभागं परित्यज्य भागान्तरेषु संयोजनम् –Vedāntasāra-I.28.

Also in Pañcadaśī—

द्विधा विधाय चैकैकं चतुर्द्धा प्रथमं पुनः ।
स्वस्वेतरद्वितीयांशैर् योजनात् पञ्च पञ्च ते ॥ – Pañcadaśī-I.27.

The theory of quintiplication wherein the five elements which remain unquintiplicated before creation, at the time of creation are quintiplicated combined with each other in a particular ratio as follows:— each of the five elements is divided into two equal parts. Thus the number becomes ten. Out of the ten, the first half of each of the five elements is subdivided into four equal parts. Again, leaving one-half of each element, to the other half is added to these quarters from each of the other four elements.

The five tanmātras are mixed up together in a specific proportion thus produciung five gross elements.

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For example, **Ākāśa** is formed by a combination of the five subtle elements in proportion of ½ ākāśa + one fourth **air** + one fourth **fire** + one fourth **water** + one fourth earth = total one (unit of) **ākāśa** element.

Vāyu = ½ vāyu + one fourth **ether** + one fourth fire + one fourth **water** + one fourth **earth**.

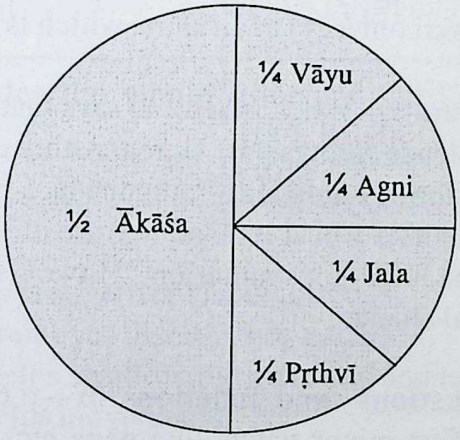
Agni = ½ agni + one fourth **ether** + one fourth **air** + one fourth **water** + one fourth **earth**.

Jala = ½ jala + one fourth **ether** + one fourth **air** + one fourth **fire** + one fourth **earth**.

Pṛthvī = ½ pṛthvī + one fourth **ether** + one fourth **air** + one fourth **fire** + one fourth **water**.

In other words, one (unit of) **ākāśa** element is a combination of one-half of **ākāśa** plus one-fourth of **air** plus one-fourth of **fire** plus one-fourth of **water** plus one-fourth of **pṛthvī** elements.

It is graphically shown below—



= 1 unit of ākāśa element

In the state of non-quintiplication (apañcīkṛta-bhūta) an element remains in its pure form. While having been quintiplicated, every element constitute all other elements also in the given proportion. Therefore, an element possesses guṇa (quality) of other elements too. An element is known by the name of that element which contributes fifty percent.

Upaniṣads are not unanimous regarding the exact process by which the visible world comes to an existence arising out of Brahma through māyā. As per the well-known account, at first the five subtle elements arise out of Ātmā or Brahma.

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Prakṛti – p.174—

Concept of Prakṛti is a postulation of Sāṃkhya-Yoga system of Philosophy. The seers of these systems postulate that there are two principles of creation. One Prakṛti and the other Puruṣa. Prakṛti is the Ultimate cause of the objective world. It has been characterized by certain adjuncts such as insentient, unconscious principle, causeless cause, eternal, all-pervading, subtle. Prakṛti always produces the material world of objects. It is also called as Primal. Very often it is addressed as a Female Principle. There are some other names also by which Prakṛti is known such as Pradhāna, Avyakta etc. Prakṛti has three basic constituents which are guṇas, namely, satva, rajas and tamas. These three guṇas in their state of equilibrium are also called Prakṛti.

Puruṣa is the Conscious Principle. Puruṣa does not create anything. It also does not undergo any change.

Prakṛti evolves as mahat or buddhi, ahaṅkāra, manas, buddhīndriya, karmendriya, tanmātras and mahābhūtas.

Vedānta system of thought uses the word māyā or avidyā for Prakṛti. Māyā is conceived as the śakti (energy) of Brahma which is upādhi or adjunct of Brahma.

Śaṅkara (Vedānta sūtra-I.4.3; II.1.14; II.2.2) says that māyā is avyākṛta-prakṛti from which all esxistence springs out. Unreal nature of creation (world) is also called as māyā (illusion) by Śaṅkara. Padmapāda, a prominent disciple of Śaṅkara says that the manifest world is an admixture of Brahma and māyā. It only appears that Brahma undergoes mutation. However, on the contrary, māyā is subject to perpetual change.

Prāṇas (five), locations and functions of—p.67; p.194—

Functions of the five minor vāyus like nāga etc. are mentioned in Śivasaṃhitā—III.8 as follows: nāga causes eructation, kūrma causes the eyes to open, kṛkara causes hunger and thirst, devadatta causes yawning and dhanañjaya causes hiccup.

Siddha-siddhānta-paddhati-I.69 has a different description on functions of ten vāyus. It is said that:

(i) exhalation and inhalation are caused by prāṇa-vāyu,

(ii) apāna is mainly responsible for three phases of prāṇāyāma, viz. recaka, kumbhaka and pūraka. It appears that according to Gorakṣa, prāṇāyāma is possible mainly by the action of apāna,

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Description of five *prāṇas*			
Name	**Location**	**Color**	**Activity**
1. **prāṇa**	from nose and mouth to chest	Green (YBD,HY*); dull red (ViS*)	Respiration
2. **apāna**	from abdomen to soles of feet	Black (YBD, HY), Red (ViS)	Excretion of urine and faeces, foetus
3. **samāna**	from chest to abdomnen	White (YBD, HY), Transparent (ViS)	Even distribution of essence of food in avarious parts of the body
4. **udāna**	from nose and mouth to head	Red (YBD, HY), white (ViS)	Sending up secretions
5. **vyāna**	pervades the whole body	Rainbow (YBD, HY), Bright yellow (ViS)	Various movements of the body

(iii) samāna is appetizer and digestive,
(iv) vyāna removes disorders in nāḍīs,
(v) udāna helps swallowing, vomiting and talking,
(vi) nāga helps movements,
(vii) kūrma shakes the body and causes twinkling of eyes,
(viii) kṛkara causes eructation and hunger,
(ix) devadatta causes yawning and,
(x) dhanañjaya causes nāda-ghoṣa (sound).

For more on prāṇa see Introduction of Kumbhaka Paddhati pp.xxxvii.

* YBD-- Yuktabhavadeva, HY-- Hemacandra Yogaśāstra, ViS-- Viṣṇu Saṃhitā.

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Satkāryavāda – theory of causation—p.9--

सदेव सोम्येदमग्र आसीत् — This Aupaniṣadika saying has been the source of the theory of satkārya-vada as delineated in Sāṃkhya Kārikā—9. In search of the cause of the creation as a product, this theory postulates that the effect or products (kārya) are existing in the cause or in other words for every product (kārya) there should be a cause (sat). Such a theory is justified and established on the basis of the following five arguments—

a) **asad-akaraṇāt** —Non-existent cannot be brought into existence or for a product (kārya) there should be a cause (sat). Just as oil (kārya- product)—can only be extracted from seeds (sat—cause)—the potency belongs to the particles of the seeds.

b) **upādāna-grahaṇāt**—cause and effect mutually imply each other—upādāna is the material cause and on account of the selection of a material cause—just as one wanting to have curd takes milk and not water.

c) **sarva-sambhava-abhāvāt**—there is no production of all by all. Also for the reason that everything cannot be produced from everything or everywhere. All things cannot be produced at all places, just as gold ornament cannot be made out of silver or clay, glass or sand. Therefore an effect (kārya) exists and has a cause (sat).

d) **śaktasya śakyakaraṇāt**—the potent produces that, of what it is capable—a thing produces that what it is competent to produce. A potter uses the competent means like clay, wheel, water etc. to make a pot.

e) **kāraṇabhāvāt**—non-different from the cause, like being produced by the like—whatever is the nature of the cause (sat), the same is the nature of the product also. Just as barley is produced from barley and rice from rice. If the product was non-existent, then the rice could have been produced from wheat also. But this does not happen.

For these five reasons, mahat and its products exist in prakṛti (Primal).

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(Vedāntika thought that Brahma possessed of subtly differentiated māyā is called Hiraṇyagarbha which is also called sūtrātmā and prāṇa. Brahma having māyā further differentiated into gross or visible creation is called Vaiśvānara or Virāṭ).

For more on similar concepts, see Siddha-siddhānta-paddhati-IV.13.

Sūkṣma-śarīra and liṅga-śarīra—p.222—

According to Yuktabhavadeva-3.8-12 human body is divided into three layers, namely, **sthūla** (gross), **sūkṣma** (subtle) and **kāraṇa** (causal).

These three layers can be divided into two groups, namely, **vyaṣṭi** and **samaṣṭi**. Vyaṣṭi (individual) and samaṣṭi (cosmic) are as closely related as a tree and wood are related or a pond and water are inseparably inter-related. These two are different as individuals and non-different as a group.

i) **Sthūla śarīra** (gross body)— it is also called '**annamaya kośa**, the gross bodily sheath which is identified as young or old, thick or thin, dark or fair etc. Gross body is the seat of enjoyment and suffering.

ii) **Sūkṣma śarīra** (subtle body)— subtle body contains 17 components. These are five vāyus (prāṇas) like prāṇa, apāna, udāna, samāna and vyāna (which is called as '**prāṇamaya kośa**' which feels hunger and thirst etc.), five cognitive organs such as ears, skin, eyes, tongue and nose, five conative organs such as speech, hands, legs, anus and generative organ, buddhi and manas ('**manomaya kośa**' which expreses thought process such as doubts, assertion etc and '**vijñānamaya kośa**' which is a mere knower (I-ness).

(According to some tradition, citta and ahaṅkāra are also included in sūkṣma śarīra making the number of the onstituents to 19).

iii **kāraṇa śarīra**— it comprises the state of pure prakṛti which is also known as avidyā. This is the sheath of pure Bliss— '**ānandamaya-kośa**'.

Sāṃkhya describes body in two (or three) divisions which are 'sthūla, sūksma or liṅga' and 'kāraṇa śarīra' which is as follows—

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The process of entire evolution from the subtlest prakṛti (the Primal) upto the grossest physical elements can be classified into two parts, one, the psychical (pratyayasarga or buddhi-sarga) and second the physical (tanmātra-sarga or bhautika-sarga). First stage comprises prakṛti as buddhi, ahaṅkāra and the (eleven) sense organs, motor organs and manas. Second stage involves tanmātras (five subtle physical essences), the elements (mahābhūtas) and their evolutes. (Tanmātras are extremely subtle and these are not perceptible by ordinary beings and therefore are called aviśeṣas—meaning without perceptible characters).

Physical elements and their products are of specific characters therefore are called as viśeṣas.

Viśeṣas or the gross are further subdivided into three—

Human body and its divisions (Yuktabhavadeva)			
Vyaṣṭi (individual)		Samaṣṭi (cosmic)	
Divisions of body	i) **Sthūla śarīra** (gross body)	ii) **Sūkṣma or liṅga śarīra** (subtle body)—	iii) **kāraṇa śarīra** (Causal body)—
Components	gross cognigible body	Five vāyus, five cognitive organs, five conative organs, buddhi and manas	prakṛti or avidyā.
Kośas	annamaya-kośa	prāṇamaya-kośa, manomaya kośa, vijñānamaya kośa	ānandamaya kośa
Identified as	young, old etc.	hunger, thirst, doubt, assertion, I-ness etc.	Pure Bliss or Being

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i) gross elements, gross body born out of parents—sthūla-śarīra and,

ii) the subtle body—or sūkṣma-śarīra or liṅga-śarīra. Liṅga-śarīra is a combination of buddhi, ahaṅkāra, five sense and five motor organs, mind and five tanmātras.

iii) kāraṇa śarīra—causal body

Vācaspati maintains that there are only two— sthūla and liṅga -śarīras while Vijñānabhikṣu thinks that adhiṣṭhāna forms the third kind of body (Sāmkhya-kārikā—38-41; Kaumudī on Sāṃkhyakārikā—38-41; Sāṃkhyasūtra-3.1-17 and Sāṃkhya-pravacana-bhāṣya-8-11) which supports the sūkṣmaśarīra at the time of transmigration.

Sthūla-śarīra supports the function of buddhi, indriyas, ahaṅkāra and mind.

Gross body perishes at the time of death, but liṅgaśarīra does not. It transmigrates to the next gross body along with Ātmā. According to Vedāntika thought, these bodies are mere products of māyā (illusion—avidyā).

Svapna—p.29, p.174—

Ādi Śaṅkara defines dream as follows—

जाग्रदवस्थायां यद् दृष्टं यत् श्रुतं तज्जनितवासनया निद्रासमये य प्रपञ्चः प्रतीयते सा स्वप्नावस्था इन्द्रियाणामुपरमे मनोऽनुपरतं यदि ।

सेवते विषयानेव तद्विद्यात् स्वप्नदर्शनम् —Śāṅkara-bhāṣya on Brahmasūtra—2.3.4.1

--'When mind is considerably restive in sleep state wherein all senses are rendered passive, certain desires propelled by perceiving the objects in awake state become prominent. These are called dreams'.

Among all the four states of consciousness, namely, jāgrat, svapna, suṣupti and turīya, school of Vedānta examines and questions the validity of first three states which they group as one wherein experiences occurring in these states are based on senses coming into contact with objects. Vedānta inquires into their worth as 'reality'.

Vedānta holds that the entire world of awake state is as much a creation of the mind and therefore is not different from dream state. Both the worlds of experience in jāgrat and svapna states disappear in susupti state. Therefore

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Vedānta deducts that the whole objective world of waking and dreaming states is unreal and illusory. Only temporarily they appear to be real.

This understanding of svapna may be understood keeping the following two points in mind—

i) Firstly, for the sake of convenience Ādi Śaṅkara admits that there are three types of truths, viz.,

a) pāramārthika satya (absolute Truth) —attributed only to Brahma,

b) vyavahārika satya (relative truth)— related to the objective world and,

c) prātibhāsika satya (apparent truth) –pertaining only to the illusory nature of the world.

ii) Secondly, according to Śaṅkara, in consideration to Brahma, māyā is tuccha (negligible)—that means question of its existence or non-existence does not arise. Though from common experience māyā is vāstava (real), the very life of the world, it fails on examination of logic to explain any relationship between Brahma and the objective world.

Tatvas, number of —p.11,98; p.255—

Different experts arrive at different number of tatvas. Thus tatvas are 29, 28, 26, 25, 7, 9, 6, 4, 11, 17, 16 and 13 in number as listed in the Śrī-bhāgavat-mahāpurāṇa—20.1-3.

7 tatvas—5 bhūtas (elements), 6th jīva and 7th Paramātmā. Since body, senses and prāṇa etc. are evolutes of bhūtas these may not be considered separately.

6 tatvas—5 bhūtas and 6th Paramapuruṣa that is Paramātmā.

4 tatvas— from Ātmā tejas, jala and pṛthvī have evolved. Entire creation has been evolved from these basic elements alone.

17 tatvas— 5 bhūtas, five tanmātrās, five senses, mind and Ātmā.

16 tatvas—in the above (17 tatvas) number some experts consider mind and Ātmā to be one.

13 tatvas—five bhūtas, five sense organs, mind, jīvātmā and Paramātmā.

11 tatvas—five bhūtas, five sense organs and Ātmā.

9 tatvas – five bhūtas, manas, buddhi, ahaṅkāra and Puruṣa.

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28 tatvas— five senses, five motor organs, mind, five objects of senses (śabda, sparśa, rūpa, rasa and gandha), three guṇas (satva, rajas and tamas) are 28 tatvas.

29 tatvas— some add Ātmā in the above list making it 29.

25 tatvas— those who accept that there are 25 tatvas, they consider that in the human body there is jīva which is not different from Īśvara or Paramātmā.

26 tatvas— In the list of 25 tatvas when according to some experts jīva and Īśvara are separated the number becomes 26.

Vāk (speech)— p.169—

To acquire proper understanding of vāk is of great importance.

According to Vaidika-mantra cited by Vivaraṇa, there are four stages of vāk (speech), first three of which remain inaudible to human ears. Four stages are— parā, paśyantī, madhyamā and vaikharī.

In **parā** stage, vāk remains located in mūlādhāra. It is the stage of stress – a mere conception towards articulation of an expression but has not formed any shape whatsoever. At this stage no vibration is created. As per Cidvallī on Kāmakalāvilāsa-XX, it relates to kuṇḍalinī.

When this 'will' to express finds a particular shape, it becomes **paśyantī** meaning 'seeing'—more 'visible' as an expression, but still in an undifferentiated condition. It reaches at anāhata cakra in the heart region.

When more of objectification takes place, the 'expression' reaches to the next stage of **madhyamā,** that shapes well up in viśuddhi cakra. This stage of vāk may be identified with various (five) modifications of citta. These are three silent stages of sound.

Madhyamā is connected with intellect (Commentary on Prapañca-sāra-II.43). Here it is also known as the state of equilibrium of parā and paśyantī stages. Saubhāgya-bhāskara on Lalitāsahasranāma-99 states that it is manifestation of Brahma since sound expressed through wind.

Last stage is **vaikharī** which occurs at the throat and an expression gets uttered as audible words or sound. This refers to differentiated object of the world.

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Padmapādācārya, the foremost of the disciples of Śaṅkarācārya in his Prapañcasāra-II.43 says that preceding to parā stage of vāk, there are three more subtler stages named as śūnyā, saṃvit and sūkṣmā. **Śūnyā** is vibrational stage of an expression. In **saṃvit** a sound is about to form. In **sūkṣmā** stage, a speech is 'forming'.

Rāghava on Śāradātilaka-I.1 says that parā is unmanifested sound, paśyantī reveals letters, madhyamā expresses words and vaikharī brings out sentences.

Also see Setubandha on Nityaṣoḍaśikārṇava-VI.10-11.

Vācaspati has given a lucid explanation of this theory while commenting on Vyāsa's commentary on Pātañjala Yoga Sūtra-III.17.

Vyāsa makes a distinction between syllabic sounds (varṇa) uttered in mouth, sound (nāda) received by ears, and word-form (sphoṭa) as grasped by mind.

He explains—

—'Vocal organs utter the syllabic sound. Ears have capacity to receive sound and word-form is the one that is understood on mental plane'.

Human vocal organ comprises eight locations which syncronise articulation of a sound which are—chest, throat, head, back of tongue, teeth, nose, lips and palate.

Production of a sound (dhvani) is the function of udāna-vāyu.

Vāsanā— p.105—

General meaning of the word vāsanā is desire, craving or impression left in the mental plane from the past actions. Instincts are base kind of vāsanās (desires) which are common in all animals including human beings. Instincts are four in number, namely, āhāra (search for food), nidrā (sleep), bhaya (fear of death or injury) and maithuna (urge to procreate).

Among all creatures human beings are trapped in a complex bondage of vāsanās (propensities) and saṃskāras (conventions). Apart from these desires or vāsanās of instinctive or cardinal nature, there are various complex vāsanās also. Jīva – the embodied soul is caught up in this and wanders aimlessly forever.

Some characteristics of vāsanās are—

a) Anubhavajanyā smṛter-hetuḥ— vāsanās are produced from experiences. Vāsanās give birth to smṛti (memory).

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b) Suṣuptyavasthā-gatā dhīsūkṣmāvasthā— subtle state of buddhi in the state of suṣupti is vāsanā.

Broadly vāsanās are of two kinds— defiled and pure. Defiled vāsanās are rooted in ignorance which have a concealing effect. It conceals Brahma-hood. Such vāsanās cause birth and rebirth, thus bringing in endless suffering. Pure vāsanās can save one from the cycle of birth and rebirth. Desire for spiritual evolution can be a good example of pure vāsanā.

Patañjali (Yoga Sūtra-IV.6-9) provides a process of vāsanās and how they produce results and a vicious cycle of endless suffering.

An action or karma produces a result (karma-phala) which binds one to karma. Again, one cherishes a strong desire to do more of a karma to enjoy their results (good or bad) through saṃskāras (impressions or convensions) rooted in the mind in the form of smṛtis (memories). This forms a vicious cycle—

Karma> karmaphala> karmāśaya (vehicle of karma)> vāsanā> saṃskāra (impression)> smṛti > further karma

The same unending process is graphically presented on p.283.

For more details on karma see Appendix on karma on p.282.

Brahmānanda in his commentary of Jyotsnā-IV.22 on Haṭhapradīpikā explains that when desires are attenuated, breath and citta are enfeebled; conversely, when breath is slowed down, desires and citta are also consequently slowed down; when citta is attenuated, both prāṇa and vāsanā are also reduced.

The same process has been explained in Yogavāsiṣṭha in different words—

'If mind is not enfeebled, vāsanās will not disappear. If vāsanās are not attenuated, citta will not pacify. If tatva (Self) is not realized, citta will not get merged (in tatva) and vice versa. Realization of tatva will not supervene unless vāsanās disappear and vice versa. In this context tatvajñāna, manonāśa and vāsanākṣaya are one and the same in this context'.

Vāyujaya --p.73, p.106—

Synonyms— Vāyujaya is variously called as vāyujaya (Haṭha-tatva-kaumudī-VII.43), anilajaya (Haṭha-tatva-kaumudī-36.18), prāṇajaya (Vaśiṣṭha Saṃhitā-III.32), marujjaya (Yogaśikhopaniṣad-1.80), samīrajaya

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(Yogacūḍamaṇi-upaniṣad-I.2), vāyuvijaya (Śāṇḍilyopaniṣad-I.43-44) in Haṭha texts.

Vāyujaya is an objective to be attained through certain Yoga practices. These practices may vary from text to text a few of which are noted below—

Haṭha-tatva-kaumudī-7.47 suggests practice of paścimatāna for vāyujaya, while at 36.17 Haṭhatatvakaumudī quotes Sūtasaṃhitā which suggests practice of utkarṣa-prāṇāyāma for the same purpose. Vasiṣṭha Saṃhitā-III.32-34 and Śāṇḍilyopaniṣad-I43-44 recommend technique of dhāraṇā of prāṇa at specific points such as toes, navel, tip of the nose for prāṇajaya while Yogaśikhopaniṣad-I.81-83 suggests practice of śakticālana.

Yogakuṇḍalyupaniṣad-I.1-2 suggests three techniques for vāyujaya, one is sarasvatī-cālana and the other various practices of prāṇāyāma while the third is mitāhāra.

What vāyujaya may mean— According to Haṭha-tatva-kaumudī-45.15, vāyujaya means movement of prāṇa (vāyu) in suṣumnā. This may be compared with śakticālana (mahāmudrā) in Gheraṇḍa Saṃhitā-III.64-65.

Vasiṣṭha Saṃhitā-III.32 states that prāṇāyāma overcomes (premature) death. Haṭhapradīpikā(10 ch.)-V.16 states that practice of mahāmudrā straightens kuṇḍalinī. Thus it may be said that prāṇajaya signifies straigtened condition of kuṇḍalinī which also means movement of prāṇa in suṣumnā.

Advantage of vāyujaya— Yogakuṇḍalyupaniṣad-I.1 suggests control of prāṇa (vāyujaya) to gain control over mind.

Vāyus — p.194—

According to yoga system by 'vāyu', all the ten bodily vāyus are taken which are named according to their functioning. These are: prāṇa, apāna, udāna etc. Among these prāṇa is considered as the most prominent. Due to prāṇa being the foremost, many a time the terms like 'prāṇa' or 'prāṇa-vāyu' are used for all these ten vāyus. Vāyu (air) is the vehicle of prāṇa. Both subtlety and movement of prāṇa are based on vāyu itself. Therefore it seems that vāyu and prāṇa are more identical then distinct. Hence in the yoga literature both these terms are used as synonyms.

Ten vāyus mentioned by **Siddha-siddhānta-paddhati**, their regions and their functions in the body are presented below--

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Name of vāyu	Location	Function
1. prāṇa	Heart	Inhalation and exhalation (in the form of ha and sa)
2. apāna	Anus	Expellation (recaka, pūraka, kumbhaka)
3. samāna	Navel	Stoking the fire and digestion
4. vyāna	Neck	Desiccation and satiation
5. udāna	Palate	Swallowing, vomiting and articulation
6. nāga	All limbs	Release and motion
7. kūrma	Eyes	Winking
8. kṛkala or kṛkara	--	Belching and hunger
9. devadatta	Mouth	Yawning
10. dhanañjaya	--	Emitting noise

Vedānta—p.132—

'Veda' means 'knowledge' and 'anta' means 'end'; therefore, Vedānta denotes 'end of pursuit for knowledge'. Earlier this word was used to stand for Upaniṣads (as texts), whereas later on its scope was broadened to include all concepts and thoughts relating to Upaniṣads.

Aupaniṣadika literature may be considered as the end of Vaidika literature in at least two ways— one—Upaniṣads were the last literary works on the lines of Vedas or Vaidika period, second— in respect of study too, Upaniṣads come at last.

The only literary attempt that tries to systematize various teachings of Vedas, Brāhmaṇas and Upaniṣads is the work of Bādarāyaṇa variously known as Brahamasūtra, Vedāntasūtra, Śārīraka-sūtra, Śārīraka-mīmāṃsā or Uttara-mīmāṃsā. These sūtras are precise in nature, therefore were interpreted by different Bhāṣyakāras in more than one ways, each one justifying to be consistent with the main text and therefore each one actually founded a particular school of Vedānta. Thus, we have Śaṇkara, Rāmānuja, Madhva, Vallabha, Nimbārka schools of Vedānta which are prominent.

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The common query on which all these schools of Vedānta dwell are— How are jīva (individual Self) and Brahma related? Madhva holds that jīva and Brahma are quite different from each other. This view is called dualism (Dvaita). Śaṅkara is of the opinion that these two are absolutely identical, thus establishing the powerful school of monism (Advaita). Rāmānuja is of the view that the two are similar only in some respect. This may be known as qualified monism (Viśiṣṭādvaita).

Both Śaṅkara and Rāmānuja, while accepting the commentary on the aphorisms of Bādarāyaṇa agree on the Aupaniṣadika view that 'all is Brahma' (sarvaṃ khalu idaṃ Brahma), therefore matter (insentient) and mind (sentient) are not independent realities. Both are rooted in one and the same consciousness called as Brahma. They explain the material world as: (i) product of insentient elements which combine themselves to form an object; (ii) or an unconscious nature transforms spontaneously to evolve into objects; (iii) product of two varied –one sentient and the other insentient— entities – one being efficient and the other being material causes, thus creating the world.

Both Śaṅkara and Rāmānuja agree on one point that insentient cause cannot produce the world, therefore, necessitating a sentient cause (like Brahma).

(They therefore steadfastly refute the standpoint of Sāṃkhya which postulates that the creation is an interaction of the Primal i.e. prakṛti {which is insentient} composed of three guṇas {satva, rajas and tamas} without any conscious guidance).

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The Lonavla Yoga Institute (India) was founded in May 1996 by **Dr. M. L. Gharote** who was a student and collaborator of **Swami Kuvalayananda**, Founder of Kaivalyadhama Yoga Institute and a Pioneer of Scientific Yoga.

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